The Congregational Quarterly

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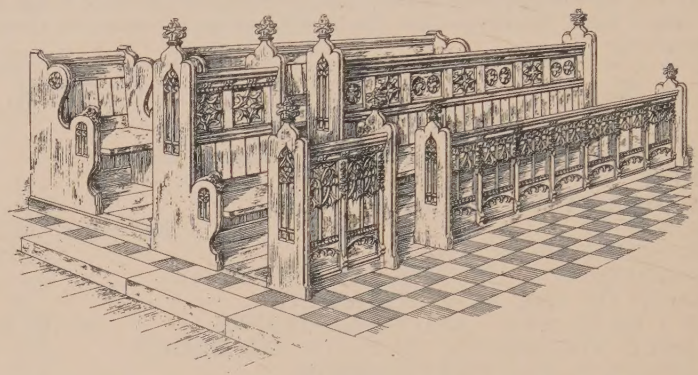

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The Congregational Quarterly

EDITORIAL.

HE resignation of Lord Cecil from the Government cannot fail be disquieting to all those who believe in the League of Nations. here is ample reason for assuming that many Conservatives, in high aces and in low, pay lip service to the League in public, but are really ntemptuous about its powers, trusting to the mailed fist, the shining ord, and an abundance of cruisers rather than to the establishment of odwill. Such people have learnt nothing from the events of the last enty years: they still believe, in spite of all the evidence, that the ay to preserve peace is to prepare for war: "security" is their atchword and the maintenance of armaments their policy, especially regard to the naval and air forces. The existence of such powerful lvocates in high Government quarters is well-known, and it was to the esence of Lord Cecil in the Government that lovers of peace trusted order to counteract the machinations of those whose policy inevitably akes for war. Now, disappointed with the Government's attitude, has resigned, and it is to younger members of the rank and file of the nservative Party that we must look in the hope that they will see it that their leaders both support the League to the utmost of their wer and take the lead in policies aiming at disarmament and the use arbitration.

Prof. Gilbert Murray's letter to *The Times* on Lord Cecil's resignation an indictment of the Government's attitude as cogent as it is clever. e quote his summary:

> (1) Arbitration. The Government is repeatedly asked to agree to some inclusive treaty of arbitration. It answers: "We use arbitration a a great deal, but we will make no promise." The other nations inevitably conclude that, while generally peaceful, we want to keep our hands free for some particular war.
>
> (2) Disarmament. Again, we have reduced our armaments a good deal, but when invited to a conference to agree to a general reduction we make difficulties and hide behind the Admiralty. We do not like to promise, and the onlookers speculate about our motives.
>
> (3) Security. Article XVI. of the Covenant was supposed to mean that if one member was the subject of an unprovoked attack the rest of the League would defend it. We have let it be known that we do not understand it to mean that, but we have refused to say what it does mean. Other nations are apt to draw the conclusion that Great Britain is slippery and cannot be relied upon.

(4) " Open covenants openly arrived at." I do not for a mome believe that we have made, or ever would make, any secret enga ments. But we almost ostentatiously invite the suspicion that do so. In delicate matters, where good faith and the general certain of good faith are of the utmost importance, our Foreign Secreta tells the Council of the League to wait outside the door while he setti matters privately with Briand and Stresemann or with " my frie Mussolini." And neither the subjects of the conversation nor results are mentioned.

(5) Statesmen are apt to be judged by their unguarded phrase by the words that slip out when they are not watching. And neith Sir Austen's attack on the Mandates Commission, nor some of h phrases about the Assembly, nor his remarkable witticism abo " Meddlesome Mattie," are calculated to give the impression to suspicious world that Great Britain stands heart and soul for th principles of the League of Nations and the loyalty to the Covenan that she has signed.

If Mr. Baldwin wants to make the country and the world believe tha his Government, with its Birkenhead-Churchill contingent, reall stands by the League, his support of it will have to be far more positiv and constructive than it has so far been. Platitudes and a pipe ma be soothing, but they will not keep the world at peace.

* * *

We cannot help feeling that Lord Cecil's position must for a lon time have been a very uncomfortable one, and we can believe he h found it hard to take the decisive step of resignation. It is alwa difficult to decide whether to make the best of an institution, organization, or party with which one is dissatisfied, believing tha thus one's advocacy tells the more, or to leave it, feeling that to st means the compromising of conscience, and the consequent destructio or at any rate diminution, of one's power to witness. Often th state is one of balance and it is only by a fifty-one to forty-ni decision that one stays in a party or comes out of it. Lord Cecil have always believed to be a scrupulously conscientious statesman, a we honour him for the decision he has made, while regretting that h will be no longer present in the inner counsels of the Ministry to see th the claims of the League are not overlooked. We trust that his fr dom will enable him to urge the League policy throughout the leng and breadth of the land, and that soon he will be found at Gene representing some part of the British Commonwealth.

* * *

HERE is a question asked at a Missionary Conference at Shanghai i 1926 : " Why is it that the Christian Movement in China has impresse people chiefly as a movement of activities rather than as a spiritua force ? "

Here are words which suggest the answer : " To-day a propa gation of the gospel, an expansion and establishment of the Churc without large funds of money seems to us almost incredible. We canno

agine any progress without paid agents : we cannot imagine any urch without paid ministers : we cannot speak of self-support except terms of finance. It may sound almost absurd, but it is true. ney so dominates all our ideas of missionary work that we have ried over this dependence upon money from spheres, such as our anized activities, where it is plainly true that without funds of ney the work must cease, into spheres where it is obviously untrue at without funds of money the work must cease. For anyone can that there might be Churches without paid ministers, and evangel- tion without paid evangelists. What is even more strange is that we ve so succeeded in impressing these ideas upon our converts that, in ny parts of the world, they have learnt this lesson against all their erited religious instincts and traditions. It is truly amazing. Christian tivity and the collection of money, the Church and stipends, are now so extricably bound together that it seems almost impossible for anyone ywhere to learn to be a Christian without learning this as one of his rliest lessons in the Christian faith. In producing this impression r missionary activities have had no small influence. They are stly tools ; they keep money ever in the foreground."

We take these quotations from the Rev. Roland Allen's *Mission tivities : Considered in Relation to the Manifestation of the Spirit* Vorld Dominion Press, 1s.], a book which stresses the policy *World minion* never ceases to urge, an indigenous Church, with evangeli- tion as the primary task. The pressure of events—financial ingency on the one side, and nationalist movements on the other— e constraining all missionary organizations to move in the direction is policy suggests. We are convinced it is not merely sound and se, but that it is essential if the world is to be won for Christ.

* * *

ME years ago we spoke of the value of the *Times Literary Supplement*, d urged its reduction to the pre-war price. We cannot claim it was *opter hoc*, but it was certainly *post hoc*, for within a few weeks of our te the desired reduction took place. The fact that we then said, we still say, that the *Times Literary Supplement* is indispensable to e literary man will absolve us from any charge of animus against a riodical we always find extremely useful. We must enter a protest, wever, against the treatment recently meted out to books of Non- nformists, which in several cases have been given into the hands of reviewer (or reviewers) who neither understands nor attempts to derstand the Free Church point of view. Not only so, but ten he shows himself decidedly superior and lacking in taste, as hen throughout a long review he carefully and continually refers Dr. F. J. Powicke as *Mr.* Powicke. (We wonder if he would refer the Dean of St. Paul's as *Mr.* Inge or the Dean of Winchester as *Mr.* utton ?). The second volume of Dr. Powicke's *Baxter* and Dr. Selbie's *ngregationalism* were both noticed in a way that did neither credit

to the journal nor justice to the books. Without unduly interferin with the editorial prerogative we would venture to suggest that the are many reviewers who would take the trouble to notice a book fair and adequately, no matter how strongly they disagreed with i contentions.

* * *

Is it just one of life's little ironies or of time's characteristic way o taking revenge, or is it an example of Anglicanism's not infrequent rôl of cuckoo? The facts seem to be these. In 1827, largely becaus Oxford and Cambridge were practically closed to all but members o the Church of England, London University was founded. In 1927, a part of the Centenary celebrations of University College, London, service was held in Westminster Abbey, at which the preacher was Bishop of the Church of England. Who was responsible for thi singularly inappropriate event is not clear. But perhaps it is to b construed as an exemplary act of Christian charity and forgiveness, turning of the other cheek.

* * *

We hope that the fact that the Rev. A. D. Martin's *The Principle o the Congregational Churches* has been written primarily for the Congre gational Union's Young People's Examination will not prevent man older people from reading what is an excellent statement of the *raiso d'être* of our churches. We have had occasion already to refer to th value of Mr. Martin's literary labours, and we are delighted that the have been led in this particular direction. Far too often is it assume that Congregationalism stands for a merely negative view of th Church and that Congregationalists despise both beauty and learnin Mr. Martin not merely emphasizes the things for which we stand: h brings to his task a keenness of mind and a beauty alike of spirit an of style that mark Congregationalism at its best.

* * *

The fact that editorial opinions find expression in this issue in th Reports of the Conferences at Oxford and Lausanne accounts for th brevity of these notes. Dr. Horton was the mind and soul of th Oxford Conference as Dr. Garvie was of that at Lausanne, and in the pages we naturally rejoice over the services they thus rendered to th Churches. This number retains all its usual features and has i addition a special 64-page Supplement containing all the papers rea at the Oxford Conference, and Impressions of the Conference by Dr H. D. A. Major and ourselves. In our next issue we shall print a pape by Dr. Garvie, " The Effect of Modern Criticism on the Faith of To day," which will expand his address in the final stages of the Conference Among other articles will be two dealing with the subject " God an Nature," which will examine the relation of " Nature, red in tooth an claw " to the God of Love revealed in Jesus Christ.

THE AUTHORITY OF THE RISEN LORD.

WHAT we gain from a close examination of the historical sources of the ife and ministry of our Lord, and from the qualities of His character nd His teaching, is quite unique. No other such a life or a ministry, no uch ethical purity and loftiness, nor any other personality so exalted or nspiring, in short, no other man of such tremendous significance has ver been known. Of these conclusions there can be not the slightest loubt. But it is equally undoubted that they are not adequate to ccount for Christian experience, nor do they account for the attitude f Christian faith. Both faith and experience take innumerable orms, but, broadly speaking, the position indicated above does not atisfy the full and normal Christian consciousness. We may, then, ell ask why there should be any inadequacy, and whether indeed hat is claimed as normal Christian experience contains elements oreign to its real nature, perhaps added syncretistically in the course of he succeeding ages.

While admitting the possibility of such additions, our reply cannot be esitant. For, after all, and in spite of all their unrivalled splendour, ne Gospels do not give us all that is contained in the new dispensation ! hey tell us only what " Jesus began to do and to teach " (*Acts* 1^1) nd none has ever been more conscious than the first generation of elievers that what is now contained in the Gospel records was but such beginning. To prove this statement may be adduced two significant cts : (1) The most important portions of the rest of the N.T. were ritten prior to the Gospels. Indeed, it was largely in the light of the rmer that the latter were written at all. This means that much vital ristian experience took place after the crucifixion of Jesus.) There is a striking change of atmosphere when one passes from the ospels to *Acts*, a change which cannot be explained on the basis of ternal accretions, but only by the valid enrichment of a legitimate perience. And the experience implied by the record in *Acts*, and by e message of the Epistles, is vital to our understanding of the normal ristian faith of to-day, and of the authority which Jesus now exercises. other words, the Christian faith depends directly, but only partly, on the Gospel records. It also depends directly upon what is funda- ntal to the special message of first century N.T. writings, and this mpletes the foundation of the authority of Jesus.

Thus it is impossible for us fully to appreciate the authority of sus on the basis of the Gospel records alone, but it is also impossible us to do so without those records. The distinction sometimes drawn ween the Jesus Who lived among men and the Christ of experience gravely misleading unless it is made purely for convenience in theo- ical discussion. The " universal Christ " or the " Christ idea " eally fatuous and arbitrary when divorced from Jesus of Nazareth.

It may be true that it is impossible for succeeding generations o Christians to approach the Christian faith or to attain Christia experience apart from the operations of the Christ idea, but neither fait nor experience can come to their proper fulness and certainty unle they be firmly rooted in the Jesus of the Gospels.[1]

What then is the nature and the validity of the authority of th Risen Lord? Throughout *Acts* there is the consciousness tha believers are in the presence of the same Jesus as before (4^{10}, 2^{32}, 3 and it is this identity which St. Paul emphasizes (*Acts* 13^{29ff}, 1 *Cor.* 1 *etc.*) equally with any other contention. And as has often been sai the Christian preachers, in so far as they were able to appeal to th historical person of Jesus and to the memory of eye-witnesses, were a a great advantage as compared with those of any of the cults which wer beginning to flood the Græco-Roman world.

But here we come across the striking fact that though th apostles insisted upon the identity of the Lord they preached with Jesu of Nazareth, they do not appear to have frequently invoked Hi memory. There are only one or two references to the memory of Jesu and these seem to be immediately connected with the Memorial Suppe (1 *Cor.* 11^{23ff}) which was related more particularly to the death H died rather than to the life He lived. The point is that the primitiv believers did not deify the memory of Jesus, nor was it those who recollections were fullest and clearest who came to be held in the highe esteem. It is doubtful whether we have extant an autograph of th records of one of the disciples. It was important, indeed, central, keep the memory sacred, but the memory was not the dominant fact in the authority of Jesus after the crucifixion.

Immediately we turn to the records of the post-crucifixion experienc we find that this Jesus, Who was formerly known and loved predom nantly as a prophet, and only in a narrow circle for a short time and wi serious limitations of understanding as a Messiah, is *now worshipp* He is Lord. In a small circle of Jewish believers, it is true, He is id a short while worshipped as the Messiah, but this is to be regarded on as a temporary and national form of the same attitude. The natu of the influence He exercises, however, is certainly not that of memory personified and revered. There is exhibited in the recor little turning of the eyes towards the wonderful days of Galilee. fact, so slight is the trace of such a reference in the epistles, that it a matter of inference to determine to what extent St. Paul preache upon the ministry of Jesus. What we do find is rather that all th apostles of whose preaching we have any records believe themselv in relation with a living Lord.[2] It is in His present power that the work miracles (*Acts* $4^{10, 30}$) that they preach (9^{29}) and that they ca die (7^{59}).

[1] *Cf.* Kaftan, *Dogmatik*, p. 429.

[2] *Cf.* Wendland, *Die Urchristlichen Literaturformen*, s : 260.

And this Lord is not a lesser deity alongside Jehovah, for prayers, criptions, and references are made to Him as if He were God. If He ere to be regarded as a living Lord at all anything less would be npossible. For all the first group of believers were Jews and some, later history witnesses, of a distinctly rigid and orthodox type. It as indeed their very intransigeance that, within a very short time, ovoked a crisis within the body of the growing church. But these me men are found worshipping Jesus personally, and preaching Him blicly with the utmost fervour and conviction. They apply to Him e same name as that given by tradition to Jehovah. They call Him ord and worship Him as Lord. It is the same name or title as that ed in the heathen cults and mysteries. Here the name Lord meant a deity " or " a divine Saviour "—a meaning impossible to any Jew. them He must be " the Deity ", " the Saviour ", or nothing at all. fact, that is the type of authority which henceforth is ascribed to sus. There is no significant difference between the early believers' rsonal relation to Jesus and the Risen Lord, and their personal lation to God. It would be true to say that what they knew of the od Whom they preached, and Whom they trusted, was what they und in Jesus. Apart from Him and His message, they had little or thing to say about God.

As is well known, and as has been emphasised in the attractive searches of Deissmann,[1] this feature predominates in the faith of . Paul. The apostle lives as a new man " in Christ " (2 *Cor.* 5^{17}). fe indeed means Christ to him (*Phil.* 1^{21}; 4^{13}). He conceives of a rist-mysticism[2]. He finds Him within and yet without (*Gal.* 2^{20}; *Cor.* 1^{21}). He is penetrated by Him as the sunlight penetrates and rms the flowers. He breathes in Christ as he breathes in the air. is in Christ and Christ is in him as he is in the atmosphere and the nosphere is in him. Christ is more than the world itself, and through m ordinary men are more than conquerors over it (*Rom.* 8^{37}). He kes known the length, the breadth, the depth and the height of the e of God which really passeth mortal knowledge (*Eph.* 3^{18f}). Indeed re seems no term fully adequate to St. Paul's conception of the being Christ; and no authority less than the divine is adequate, he feels, account for either his conversion-experience or the labours and the vers of the succeeding years. He is glad of life and all that it has ant to him, but at length he will be glad to depart and die and be h Christ which will be far better (*Phil.* 1^{23}).

But this characteristic attitude of St. Paul betokens in Jesus an hority which he experienced in common with the older apostles, who eed, when they differ, do so not as to the divinity to be ascribed

[1] See *The Religion of Jesus and the Faith of Paul.* (Engl. trans., 1923), pp. 181ff. *ulus Eine Kultur-und religiongeschichtliche Skizze* (2te. Aufl., 1925), s: 107-143.

[2] Deissmann (1923) pp. 181ff.

to Jesus (*cf. Gal.* 2^2), but as to whether one form of worship or anot is adequate (*Gal.* 2^{14}).

Such then is in general terms the nature of the authority of t post-crucifixion Jesus. It is ethically indistinguishable from that God, *i.e.*, it is divine authority. But the question of questions is wheth such authority as exercised by Jesus is valid. We want to kno (i) What right had He to exercise such authority—or rather perha on what grounds such authority was ascribed to Him. (ii) On wh grounds is it ascribed to Him to-day. (iii) Is He the ultimate referen in all things concerning our spiritual life, and if so in what way ?

Our answer must be congruous with what we have determined be the quality and attitude of the mind of Jesus in the days of His fles for it is *ex hypothesi* the same person and not two different perso It was Jesus of Nazareth Whom " death could not hold " (*Acts* 11^{24}

Let us begin with the historical certainties in the events th followed the crucifixion. In this attempt we are at once met with problem of the first order. No one seems able to determine ju precisely what was the nature of the resurrection of Jesus as a historic event. The doctrine of the bodily resurrection raises many difficultie No view yet propounded has been universally received, and we are fac finally with the question of what became of the resurrection bod Moreover it is problematical whether the apostles themselves kn anything of such a form of the resurrection of Jesus. Certainly St. P places the appearance of the Lord to himself on precisely the sa footing as that on any of the other occasions (1 *Cor.* 15^{4-8}). It is of t utmost importance to note that St. Paul's record of the resurrect appearance is considerably older than that found in other sourc His conception of the Risen Lord formed one of the fundamen convictions in St. Paul's own ministry, and of the faith of the churc in which he laboured. And this conception was apparently ne challenged in any way whatsoever. But it is what might be cal an entirely spiritual conception.

The important thing, however, is not the form of the resurrecti but the fact that the person of Jesus was alive. He had conque death. He was as truly as ever a person. He was as surely as e personally present. On occasion, He became visible or audible. T usual sense criteria are probably not fully adequate, for sometim indeed it would seem it was difficult to distinguish between H visibility and His audibility. At least some accounts tell us He w heard but not seen (*Acts* 9^7) and others dealing with the same event sa He was seen and not heard (22^9) by the companions of the apostle The root of the whole matter is in the powerful personal impressio created by the living Lord Jesus upon the minds of the people concerne Whatever other element may or may not have been present, of th entire historicity of this datum there can be no doubt, and it remain fundamental to the faith of St. Paul throughout his life.

The precise form of the "appearances" of Jesus is a matter for purely scientific inquiry and any decision so reached will not affect the religious bearing of the resurrection life of Jesus. What alone matters here is the established fact of the personal survival and presence of the Lord in the experience of the apostles. This is in itself a "miracle" unique in its significance for the history of the Christian faith. But the point to be noted is that the doctrine of the bodily resurrection postulates a miracle of a different order. It puts a religious value at the mercy of a scientific and literary decision which may be adverse. A religious value would depend ultimately not upon an indubitable personal experience of the apostles or of later generations, but upon the balance of the credibility of literary and other evidence which, on every ground, it is extremely difficult to evaluate. Most importantly, such a basis for Christian experience and for the authority of Jesus would be completely out of harmony with the attitude and method of Jesus of Nazareth during His earthly ministry. For He assigned no apologetic value to miracles of this character. He definitely declined to found any authority upon them. For a whole generation afterwards no such value seems to have been set upon them, as we know from the fact that our fundamental sources know nothing of any *religious* influence upon which Jesus laid any weight, which was founded in this way. We should therefore be driven to assume that the mind of the Risen Lord was in this regard opposed to that of the earthly Jesus if we were to posit an acceptance of such a miracle as fundamental to His authority. And we should soon be compelled to distinguish clearly between their persons, to the danger, if not the end, of the authority of the earthly Jesus. In other words it would appear that our ultimate understanding of the history of Christian experience depends upon a purely spiritual conception of the resurrection and life of Jesus after the crucifixion. It is therefore clear that the authority of Jesus is founded, after as before His crucifixion, upon His immediate influence upon individuals and upon the society of believers.

An examination of the records bears out this view. When we first read firm historical ground after the crucifixion we find the disciples gathered in the upper room (*Acts* 1^{13}). Their mood is pensive, if not actually gloomy. As is evident from the scriptural references[1], their first recorded prayers are directed not to Jesus but to God. This is most significant. But what transformed the whole situation was the experience on the day of Pentecost. Henceforth the disciples speak and labour boldly and in the open. They connect themselves and their experience immediately with scripture (2^{17ff}) and equally with Jesus of Nazareth Who is now regarded as Lord both by virtue of prophecy (v. 25) and of the fact that He is still alive unconquered by death (v. 32), and by virtue of the gift of the Holy Spirit (v. 38). He is

[1] *Cf., e.g.*, 1 *Sam.* 16^{7}; 1 *Chron.* 28^{9}; *Jer.* 11^{20} and 17^{10}.

able to forgive sins (v. 38). It is He who chooses and saves believer (v. 47). Henceforth the disciples (cf. 1^{15}) are apostles (2^{42f}) not merel in name (as proleptically in 1^{26}), but as men with a message and a missi which they must discharge. And whatever they do is done in the nam *i.e.*, under the authority, of Jesus as Lord (*e.g.*, 3^{6}). Nothing of a this marvellous and most significant change is comprehensible apa from the Pentecostal experience. Conviction and power came upo them, the believers, and they immediately set out upon their life work. And not only so, but they do it in the courage and in the manne with the sympathies and interests, that in their own way are a direc continuation of the work done by Jesus of Nazareth.

With all the changes of person and circumstances it is in the las analysis the same experience which we observe in the conversion o St. Paul. The outstanding fact is that his own personality is oven mastered by that of the living Jesus. Henceforth he is His servan (*Acts* 22^{10}; *Rom.* 1^{1}) and his life is characterized by that ethically redemptive activity which is inherent in the gospel and ministry o Jesus (*cf.* 1 *Cor.* 9^{19ff}).

Such instances are typical rather than normative. Though th passages dealing with the work of Stephen (*Acts* 6^{8ff}) and of Phili (8^{26ff}) are really concerned with other matters, they reveal the sam characteristic features of Jesus as Lord and as fulfilling the scripture But both Stephen and Philip are His servants. They carry on H work. Their object is to serve men. They are guided or inspired b the Risen Lord (6^{10}; 8^{25}) with Whom they are in direct personal religiou but not necessarily mystical, relationship.

Nor is this the most striking feature of the records of the events that period. While the Holy Spirit, often indistinguishable from th Risen Lord (10^{19}, *cf.* 10^{14}; $13^{2,4}$; 16^{6}) is potent to guide and inspi believers, He speaks or makes His presence felt in ecstasy (19^{21}; 20^{22} rather than in prayer or mediations. Ecstasy in general and its speci form known as *glossalalia* ("speaking with tongues") in particula are indeed regarded as the normal signs characteristic not only of th fact that the converts have truly given themselves to "the Way, but that the Lord Jesus has truly accepted them (8^{15ff}, 10^{44ff}, 19^{2} in the light of which we can clearly understand the experience recorde in 2^{1ff}). These accompaniments of glossalalial ecstasy seem to hav been expected in normal cases, though nothing is said about it in the case of the Ethiopian baptized by Philip, nor do we hear of it in immediate connexion with St. Paul's conversion though later Paul claims pre-eminence in this respect (1 *Cor.* 14^{18}).

The appreciation of ecstasy as determinative of a right relation towards and true acceptance by the Lord was based upon the experience of the disciples in the upper room. Pentecost was a day not merely of a supernatural phenomenon of noise and wind and flames. These are but the words, all too inadequate, used to transmit to others some

onception of a tremendous soul-stirring inner experience. Pentecost as above all else the day when they received power, a power which ney could only attribute directly to the presence of some mighty pirit in their midst. It conferred upon them energy, confidence and nderstanding. They were lifted quite out of themselves into an evation of mind and given a simple directness of purpose, in which ney were able to add to their number many devout people from mong the crowds then present in the Holy City (*Acts* 2^{47}). The only arallel to this illumination, this sense of confidence, this feeling of nergy, this simplicity of purpose, within their experience must have een that which they had often experienced under the magic of the ersonality and teaching of Jesus (*cf.* also *Lk.* 24^{13ff}). The identification ust have been inevitable to the disciples. This is seen in the first ork of the spiritually-baptized apostles, which was to go out and reach the Lordship of Jesus and the identity of the Risen Lord with esus of Nazareth. There can therefore be little surprise if ecstasy sumed for a time the normative character we find attributed to it all t uniformly throughout *Acts*.

Nevertheless it must be admitted that in itself ecstasy is not a ligious phenomenon—or at least is not necessarily and, therefore, not ecifically a Christian thing. In fact it appears to have been dis-edited quite early in the history of the Church. Thus St. Paul, ready at the time of writing 1 *Cor.*, plainly prefers the normal minded-ss of prayer to exercises in the spirit which he regards as fraught th positive ethical danger (14^{1-19}). While the phenomenon occurs in ter generations it is associated rather with heretical and undesirable rms of the faith.

But if this is the case, if ecstasy is not specifically Christian and is en unethical, what are we to make of the Day of Pentecost, " a day which the Spirit of God manifested Himself through the disciples as power for the conversion of others " ?[1] Our reply is that ecstasy, par-cularly *glossalalia*, was quite evidently accidental to the conditions. It s well known in the mystery religions and other cults of the type,[2] d was even there frequently accompanied by ethical renewal as well joy. And St. Paul was rightly driven to the decision to emphasize e truly ethical and spiritual qualities of the Christian life rather than ese attractive but extravagant and dubious phenomena, which could easily be sought apart from the ethical and religious material which first formed their basis. In other words, the essential thing was not e *glossalalia*, but the sense of power, ethical renewal, spiritual vation, fearless courage, personal freedom and immediate communion th the living Lord. That the apostles were justified in identifying e sense of power and personal freedom and immediate communion

[1] McGiffert, *History of Christianity in the Apostolic Age*, p. 50.

[2] *Cf.* Angus, *Mystery Religions*, pp. 101f; Underwood, *Conversion*, pp. 209ff.

with God with the personal operation of the Risen Lord the nature their work as recorded in *Acts* and of the history of the Christ Church bears ample testimony. But what it all amounts to is that authority of Jesus rests upon the immediate personal experience o contact of soul with soul, accompanied by ethical and spiritual renew of a unique type, tending towards an experience the very promise which gives an unequalled sense of personal freedom and also a cert sublime quality to the spiritual life.

Once the first exuberance of Christian life was over, many things l communism and *glossalalia* were found to be hindrances to, rather th evidences of, the faith or of the authority of Jesus, and they we therefore, quietly discarded. Everything henceforth depended up the immediate personal influence of person on person as convey directly by communion with the Risen Lord, or as mediated throug the accumulated Christian tradition, the lives of saints and martyr through the ancient scriptures or the newer writings associated wi venerated names. But each and all of these secondary vehicles gai its value ultimately from the way it brings the individual into a sen of immediate personal contact with the Risen Lord, Who exercises H own authority personally to bless, to calm, to teach, to liberate, a to inspire. The ethico-spiritually redemptive interest was always t essential feature and foundation of Christian experience thou occasionally associated with extraneous interests of varying importan

The type of authority revealed in the records of *Acts* is th essentially similar to what we find in the sources of the Gospels, but receives the additional support of voices and visions which, as w common in antiquity, were regarded as of *ex cathedra* authority. E the authority to which St. Paul bows is rather that of his own conscien and understanding as he approaches his problems in the light of Christian experience. He appears seldom to call upon a word of Jes for justification of the gospel he preaches, but rather upon his o personal knowledge of the Risen Lord in his own person, and as se in the gift of the Spirit to the Gentiles. He opposes and finally defe Peter, and gains his point with the presbyters in Jerusalem, not adducing a word of Jesus whose authenticity and authority all wou recognize, but out of the strength of the logic of his own immedia understanding of the problems to be dealt with (*Gal.* 2^{6ff}). This pre-eminently the very mind of Christ and the antithesis of the legalis of either Judaism, later ecclesiasticism, or any other cult. St. Pau stands for the freedom of " the Way," a freedom which seems to sprin from its own inner nature, and not to be prompted merely from without His main external supports and sanctions are especially noteworthy Though he preaches Christ and Him crucified he never appeals to an eye-witness of the crucifixion, nor to any historical memories preserve by those who knew Him in the days of His flesh. Like his Lord he goes if anywhere at all, directly to the O.T., and it is even true that he usuall

pounds the O.T. in a rabbinic, or at least not in any unusual form, or th any noticeable freshness.

In general, one gains the impression from the record in *Acts* that the w faith is going forward by the momentum of the personalities of ter, Paul, Barnabas and other men like them, a momentum which is, wever, derived from their immediate, plastic, mystic communion th Jesus. They experience His authority in the same way as that of d Himself, from Whose authority it is almost, if not quite, distinguishable. In particular we may say that Paul feels he is rking along the lines of the very nature of things and the very rpose of life and the world. He finds his faith confirmed by scripture, idenced by *glossalalia*, and borne out by the spiritual power of his rd. His faith is not merely arbitrarily personal conviction. It is broad as the sum of his whole experience.

Such then is, in outline, the answer to the question of the grounds on which Jesus first exercised authority as Risen Lord. We see that far as the records go, and as far as we can read the minds of the ostles, it was absolute and ultimate and divine. To them He was e Son of God. We may now ask on what grounds is ascribed to Him day the authority which is found in all normal Christian experience. e may worship Him as Son of God, as the Second Person of the inity, as the Saviour of mankind, as the Divine man. We feel that cause He is such, all obedience is due to Him, to His recorded words, to His ancient institutions such as the Church, the priesthood or the raments. But all such worship and obedience, however earnest and engrossing, and however awful, uplifting and sanctifying, is to be tinguished as outer and, in the best sense of the term, uninspiring. silences and overwhelms more than it liberates and inspires. Our n wills and personalities are engulfed and outflooded, rather than braced by and unified with His. We lose ourselves more than we l ourselves. We are entoiled in a system of faith rather than given glorious liberty of the authentic children of God. In short, such hority, whatever name it may bear, and whatever its sacred ociations may be, is not the authority of a living Lord Who has sonally to do with us. In the last analysis it is not what we mean the authority of Jesus Christ. That authority is only to be found he inmost experience of a believing soul.

If we may venture to enter here, what is it that we find? The stion is far easier to ask than it is to answer, although the answer is nin the consciousness of all those who have found their faith. First all, there is the sense of impact. The centres of our ethical sciousness are shaken. We find our spiritual references are being ted. Moral wisdom and religious truth receive new clothing and meaning. The hard things of the moral life, such as self-egation or the giving of supreme place to the motive of love, assume nthought-of attraction. We begin to feel that we simply must

revise our life, our conduct, and our ideals. We do this with a se of a newly-discovered inner need as well as of an outer compuls All flows almost automatically from the fact of our contact with H The question of our inner character arises at once as part and pa of our experience. And it becomes urgent. We find ourse arraigned in a way that only God can arraign us, for our experie are paralleled and illumined most of all perhaps by the utterance the great penitential Psalms. Not that our experience is confi only to a conviction of sin. It is necessarily also that of an impera demanding a life which is higher, larger, worthier, both in its referen and in its practical expressions. We have a sense of a unification our gifts, our aims, our tastes, our ideas. We have something live for.

Like the apostles in the upper room, we find we do indeed rece power. We find ourselves able to see things and to do things we h not noticed or attempted. Life and the world are transform Things once keenly desired lose their charm ; others formerly neglect acquire a wonderful appeal. The will to follow the dictates of ethi love begins to dominate. What once was regarded as sacrifice perhaps now found to be an essential means of self-expression. Eve thing indeed is but waste, except what expresses the will of Christ what leads into a closer intimacy with Him. But what does tha precious beyond expression.

Nor is this a shallow emotional satisfaction, for it corresponds v the severest demands of the ethical elements in human nature. N of these is unsatisfied and many are far exceeded in the fresh reac of redemptive morality opened up in normal Christian experie Love literally fulfils the law and goes beyond towards the second n There is an overplus which expresses itself in a unique inner exaltat We are more than conquerors.

And even this is not adequate, for the ethical satisfaction in al completeness cannot be merely individually or subjectively in preted. It gains its concrete quality and its strikingly stable chara from the identification of the authority operating upon us inwa with that of the Jesus of Nazareth Whose words and ministry are measure recorded in the Gospels. Those words and that mini come home to us in a unique manner. They act as a kind of writ conscience. They search us. They assure us. They bring us ba to the great fundamental things and yet they lift our eyes to the ve horizon of the spirit of man. We are in the grip of an authority wh we feel we can only neglect to our moral peril, and yet, at the sa time, there is not a thought we receive, nor an impulse aroused, b what is of our own veriest self. Thus the voice of the historical reco the inner sanctions of the ethical and religious self, and the immedi influence of the Risen Lord unite into one authority with a power a an urgency of the highest conceivable order. Let him who can say it

her than the power and the presence of God. As the apostle puts it
e find " our life is hid with Christ in God " (*Col.* 3[3]).

And this is at once the experience of redemption, of justification,
atonement and of salvation. It is the gift of our communion with
e Risen Lord. He has done for us what only God can do, or rather
us say that it is impossible for us to determine whether He has done
and done it out of love, or whether God has done it, and done it out
grace. Nor does this indeterminability affect the issue spiritually,
it is all one. We know God through Christ and we know Christ
rough God. If we call Him God, as Herrmann says, we but give
m His name. In all that concerns our spiritual life His authority
d God's are the same. In Luther's words[1]: " But seeing Christ
veth grace, peace and the Holy Ghost, delivereth from the power of
e devil, from sin and death, it is certain that He hath an infinite
wer, equal in all points to the power of the Father . . . (These)
e not the words of any creature but of the Divine Majesty alone
. . and seeing Paul doth attribute the self-same power of creating,
d giving all these things unto Christ equally with the Father, it must
eds follow that Christ is verily and naturally God. . . . He
th the divine works not of a creature, but of a Creator, there-
re He giveth *grace* and *peace*, and to give them is to condemn sin,
d to tread the devil under foot. . . . Seeing they are attributed
to Jesus it must needs follow that He is verily God by Nature."

May we then approach the last question in regard to the authority
Jesus and ask in what way He is the ultimate spiritual authority?
t now, as is inevitable, we are carried to the limits and even beyond
limits of possible experience. Once more we must beware of all
empts either from within or from without unduly to stereotype
authority of Jesus in the form of the tradition of a word or a
iety, for this would be but to hand ourselves over at last to unreality.
rsonal experience as far as it goes is our guide. It is true that one
o is used to the important but secondary support of Church or
dition or scripture may feel this authority is too slender or delicate,
l quite unable to bear the demands that will be made upon it. But
ne becomes more accustomed to its purity and its grace he becomes
re aware of its strength, until at length he may realize it as the only
hority which has ultimate and effective ethical and religious power.
The type of authority revealed by our sources, in its apparent
dernity, may seem remote from the mentality of antiquity. This,
wever, is only another way of saying that in religion Jesus is the
ster. He deals with what is fundamental and essential to all ethically
gious experience. The fact is that probably in every age Jesus
seemed modern, and where there has been progress or development
e has been a closer approximation to some new conception of His
onal significance. He is always new, and where emphasis is placed

[1] *Commentary on the Galations*, Engl. trans., (1796), p. 35.

upon the essentially Jewish or ancient features in our Lord's thou
the probability is that undue pressure is placed upon certain aspect
the records. The authority of Jesus is that of person on living per
Such authority is always and essentially a present fact dating fr
to-day. The authority of Jesus in so far as it is felt to be mod
authenticates itself as the authority of the Lord of Life.

Thus we can be content to say that just as we hold our trust in G
on the same tenure as our trust in each other, so also we recognize
authority of Jesus by the intuitions springing from the same soil
immediate personal intercourse. If our Lord be not a living Lord th
our hope is in vain and we are of all men most pitiable, for the first ne
of the soul is not met—the need for a master. Our faith is not mere
an ethic nor a metaphysic, still less is it a psychology. It is essentia
a personal reaction between the soul and its Saviour and Maker. O
religion becomes clearly incarnate in the person of its Founder. Wh
it all may mean for us in life and its interpretation only the eve
can prove. Our part is to use fully the light and power He give
while we earnestly seek for the broader day and the fuller inspiratio
Meantime for us there is no alternative to the course we have chose
nor do we need one. He has brought us our peace and we are conte
to say, " In Him is life, and that life is the light of men."

BERTRAM LEE WOOLF.

EMERSON.

I

We incline to think of a great man as a freak different from other men, but the great man differs from the ordinary rather by a new combination of old qualities than by possession of new qualities. A writer with the largest conceivable power of imagination would possibly not be a poet so much as a lunatic. The poet, though he possesses the frenzy, the second sight, the wildness of imagination of the lunatic, has yet more than sufficient of the reason and self-control of the sane man. For greatness in poetic power he needs common sense as much as imagination, not more common sense than a very "commonsensical" person, nor more imagination than that of a very imaginative person, but the somewhat rare combination. The great man has the most contrary qualities. He is often both impatient and tolerant, fact-hating and truth-respecting, irresponsible and reliable, and so on. He has many conflicting outlooks and sees things from many sides. The more or greater contradictions he has, the greater will he probably be.

Emerson is an illustration of the junction of incompatible qualities, or rather he is many illustrations of it, being remarkable in the poet's combination of a surpassing degree of sense with a surprising degree of imagination; in having the utmost spirituality and yet in maintaining the aloofness, almost the suspicion, of the practical man; being mystic and sceptic both. He is fundamentally orthodox and essentially a rebel, both punctilious and negligent. He has an amazingly precise style and yet he is not careful to polish his writing. These contrasts go pretty far and are fairly fundamental, yet we might instance others equally so. I propose to emphasize a contrast in Emerson not so important or so characteristic as some of these, and to dwell perhaps more than one ought on the less prominent side, hoping to come upon him from a new angle.

It will be convenient to make the distinction between genius and talent. Emerson has both. The Emerson of the *English Traits* is talented, the Emerson of the *Essays* a genius. The observer and critic has talent, the preacher and thinker something more. Genius is neither a faculty like reason (if reason is a faculty), nor an inflated talent; it is not a greater degree of anything, but something external to and above the man possessing it. A man does not possess his genius; he is possessed by it. It is less a tangible gift owned by the recipient, than a power that uses him to give itself expression. It moves him almost as if it were an external thing that had touched him. The man of genius feels thrilled by the powers that vibrate in him as if he were listening to some spiritual orchestra. Thus he thinks of himself humbly; he possesses nothing. Men of talent are often conceited and impatient of

the stupidity of others, and perhaps have the right to be so, since wha they have they possess; but the genius in so far as he is a mere geni is too conscious of his utter dependence on an elusive power to l proud. Moreover, genius by itself has the hardest time accommodatir its waywardness to the uninspired world. It is not allowed to fe proud. Yet probably a fair share of talent is as essential to successfi genius as common sense is to the poet. Talent is necessary to disgui some of the strangeness of genius.

The inspired Emerson is humble: the *Essays* have an unsel conscious dignity even where they are personal. The Emerson of th *Traits* is conscious of his superiority; he gives his impressions of hi visit to England as a merely personal man, and most of his impression are untouched by the sympathy of imagination. He goes to Stonehenge and among other things records the measurement of the stones. The scenery of England does not thrill him very much; he feels confined in its smallness. He came to see the men of England, and though polite and just he finds them on the whole beefy and insular. He meets Coleridge, and wonders with a gentle contumely how a man like Coleridge should be obtuse to impressions from a young man of talen like Emerson. He shakes hands with Wordsworth, and if we imagine the sun should have stayed its course and the balance of the univers been upset when the greatest poet of the modern world and its mos inspired philosopher stood together on one side of the globe, then alas Neither realized the significance of their meeting. Nothing happened Emerson saw an old dotard reciting his poetry bombastically like schoolboy. In the *Traits* a certain opposition grows in the Britis reader. Its Yankee assumption annoys us. We find, in fact, a differen Emerson from him to whom we are accustomed. So in an essay writte for the *Dial*, when describing a religious convocation held in Boston, convocation which we should expect Emerson of all men to repor sympathetically, he draws his portrait from a superior height:

> A great variety of dialect and costume was noticed; a great dea of confusion, eccentricity and freak appeared as well as of zeal an enthusiasm.

It is too intellectual and abstract, too cold. He does not feel kinshi with the idiosyncracies of human beings in a state of enthusiasm—albei fanatical. He is an onlooker, not a partaker. It is purely talente writing, comedy or realism not made sweet by a smile. It sounds a thinner note than we expect, and comes from the Emersonian pipe vibrating only at the top, giving the observed fact, not its significant poetry. Quite a different Emerson described the fanaticisms of Brook Farm:

> The ladies took cold on washing-days and it was ordained that the gentlemen shepherds should hang out the clothes, which they punctually did, but a great anachronism followed in the evening, for when they began to dance, the clothes pins dropped plentifully from their pockets.

We see indications of the *English Traits* Emerson in the larger erson. It decreases our awe of him, makes him more intimate and iliar, if we look for these, like taking him out of his pulpit and having ner with him, living in the same house and coming into contact with small failings, especially if we find—as we do—that some of the ings or rather minor idiosyncracies of the writer are intimately nected with the man. But if it is true that we discover Emerson's itations as a man in his writings, it is more true that the greatness of writings was recognizable and respected in the man. His ancestors generations had been clergymen, and he and his brothers were cated for the Church. It was a severe disappointment to his owed mother when Ralph's elder brother developed religious nples which prevented his being ordained. Yet in spite of causing ily pain, which is the hardest pain of all to inflict for conscience e, and in spite of some public ridicule and the loss of much of the eem he had gained as a preacher, Ralph Emerson, too, renounced charge in the Unitarian Church from faithfulness to what we might an almost abstract matter of truth. He would not perform the emony of the Last Supper because he could not feel any religious otion in it. We may date the prophet-like strain, the authoritative viction, of his work from this crisis in his actual life. The man and writings are intimately related. He is as sincere a man as he is a ter. He is as good as his word.

II

Emerson belongs to a class. He inherited more than a religious e of mind, a large generous humanity, a quiet intellectual tolerance, n his clergyman ancestors. He inherited, besides the softness and liness of educated society, a fair share of her fads. It is curious to that he was—how shall we put it ?—so sensitive to refinement, so lled by the least sensation of uncouthness as to be almost a snob, ossess at least certain qualities of the snob. He hated people with ıd laugh, and himself took care to laugh silently and with his mouth . He objected to Margaret Fuller because she was ugly. An sing tale is told of his horror when a visitor *would* keep his hat on in drawing-room. After vainly hinting its removal, our great man ded: "Let us continue the conversation in the garden."

Emerson's writings reflect his ultra-sensitiveness to social customs. akes an interesting background to his essay on *Manners*:

> I could better eat with one who did not respect the truth or the laws, than with a sloven and unpresentable person,

ays. Taken literally, I suppose no one would quarrel with him for We might go farther and say: "I would rather employ a dishonest dishonourable person to cook my food than one of filthy habits." Emerson was not writing about eating; he was considering the

relative place of manners in the human character and he exagger their importance. Again :

> The person who screams, or uses the superlative degree, or verses with heat, puts whole drawing-rooms to flight.

This also is true. It is true that a drawing-room person should enthusiasms. We may squirm if one who screams or converses heat turns on us in a drawing-room, and we do not stop to listen to haranguing in the street, but our recoil is not to be defended on grou of wisdom or right. The person who converses with heat has probab more generous nature and is really, if we would listen, more interest than the drawing-room talker who alights daintily on his theme, shimm and butterflies off. The generous soul who makes a noise is like a la child, truer and more sincere than we are. Whether we approve drawing-room ethics or not, contact with untamed humanity *ought* to shock us. Emerson's feeling is class faddishness, neither wise thoughtful. His opinion is not intrinsically true. Or rather its tr is lateral ; it depends on the number of people who believe it.

III

Emerson spent his childhood in the study and grew up in atmosphere of books, theology, and Wordsworth. Though he had young recollections of the country he was in no way what we could a country boy. When older he tried to cultivate a rural taste. writes :

> I am seeking to put myself on a footing of old acquaintance nature as a poet should ; but the fair divinity is somewhat sh my advances, and I confess I cannot find myself quite as perf at home on the rock and in the wood as my ancient, and I migh infant, aspiration led me to expect.

A few moonlight rambles helped, and in later years he lived not far Lake Walden and came to know the pleasure of daily rambles roun shores and in its neighbourhood. But though he loved nature w faint perfect fragrance, and though much of the delight his es give us lies in easy and frequent illustrations from nature, he was n familiar with his fair divinity as the number of references might us infer. He writes so beautifully about her that he has been call poet of nature and even compared with Wordsworth—not inap indeed, since he learnt much of his feeling for nature from Wordswor yet in no sense is his first-hand knowledge of nature comparable w Wordsworth's. We feel in Emerson a background of study, not and sea and mountain. Even Milton, whose learning appears m erudite than Emerson's, does not produce this atmosphere of the stu Milton's nature is natural, though he may dress it in unnatural learni Emerson's nature is sometimes study nature dressed in a country fr He has never got entangled in the heart-beats of nature. She is n

essity to him, only one of his loves. He has never breathed with soul. He is but an acolyte about her shrine, not the avatar of her it.

Emerson's paint box would miss his country ramblings. He loves country for what it appears, for its æsthetic quality, because of its ly sights and sounds. His pictures are remarkable for their ressions of nature's colour and form rather than for their sense of indefinable peace and enlargement which she gives her devotees. feel the study attitude in his opening to the *Address delivered to Senior Class in the Divinity College, Cambridge* :

> In this refulgent summer, it has been a luxury to draw the breath of life. The grass grows, the buds burst, the meadow is spotted with fire and gold in the tint of flowers. The air is full of birds, and sweet with the breath of the pine, the balm-of-Gilead, and the new hay. Night brings no gloom to the heart with its welcome shade. Through the transparent darkness the stars pour their almost spiritual rays. Man under them seems a young child, and his huge globe a toy. The cool night bathes the world as with a river, and prepares his eyes again for the crimson dawn. The mystery of nature was never displayed more happily. The corn and the wine have been freely dealt to all creatures; and the never-broken silence with which the old bounty goes forward, has not yielded yet one word of explanation. One is constrained to respect the perfection of this world, in which our senses converse. How wide; how rich; what invitation from every property it gives to every faculty of man! In its fruitful soils; in its navigable sea; in its mountains of metal and stone; in its forests of all woods; in its animals; in its chemical ingredients; in the powers and path of light, heat, attraction, and life, it is well worth the pith and heart of great men to subdue and enjoy it.

Nature is a coloured and fragrant world with fruitful soils, navigable , mountains of metals and stones, forests of all woods, fertile in nical ingredients. The real lover of nature for her own sweet sake ; not take for his climax her chemical ingredients! This is an llectual conception of nature as useful to man, not violets by mossy es. His essays on nature too, are full of philosophizings rather than emotions of nature. The brook does not ripple in his landscape so h as irrigate the land. He writes :

> He smote the lake to feed his eye
> With the beryl beam of the broken wave;
> And flung in pebbles well to hear
> The moment's music which they gave.

pulse of sunlight beats in these lines; the plop of the pebble sounds music; yet throwing in stones is the first thing a city-dweller does. is the poetry of a suburban lake on a Bank Holiday. Nevertheless need not be surprised to find other soundings of the depth of rson's nature feeling. His water-colour tintings of nature may times even catch superficial aspects more faithfully than Words- h. For Wordsworth occasionally gives no picture at all, or rather

it is a picture so swept with emotion that only those who have them been deeply stirred by nature recognize his representation of this lake-indented, mountain-sublimated covering of the globe.

IV

What we know about Emerson's personal attitude to his fellow is contradictory. One biographer says he was intensely human, f sympathy and tolerance ; another that he had an aloofness about that men were afraid of him, that no one ever felt he had entered shrine of his personality ; that he was as one from another pla thinking with the stars and walking unheedingly among men. are told that to listen to him talking in the halls and Lyceum America was a heavenly inspiration, that one felt in contact with su human goodness and loveliness, and that not only thought and fee but the music of this man's voice charmed with "notes of silv clearness, winning yet still more commanding," that he held his audi not by depth of tone so much as by sweetness. Then others assur that his manner of delivery was too self-confined, that he did not tro to let his audience feel his interest in them. In general he seem have been tolerant and gentle, even the most degraded of hu beings moving him only to a gentle pity ; but stories of his impat of unrefinement come up against this, and we remember that he repel with stern dignity. The contradiction is in every one of us. friends like our attitude to humanity, they feel the sweetness o human love, while people whom we do not like feel our quarrel humanity. If we open to one, he thinks our nature lovable ; close at the contact of another he reports us severe, reserved, Emerson, like everyone else, had personal preferences, and the d of affinity between him and his biographers comes out in their wri

Emerson's ideal conception of man, his faith as a writer, is a one. We can best characterize it by saying that he trusts in hum rather because of the individual goodness of man than because collective virtue of mankind. He himself, the man of all men he best, was good ; therefore he believes in the goodness of the indiv man and through him in humanity. Do not mind what others do as *you* think right (he preaches), trust your own intelligence, your own word for it against the assurance of the whole world, individual man who reads me, every individual man of you. Man may be fallible enough ; *a* man is a potential hero. These appeals this belief in each one of us make us feel noble as we read him. give us a sense of personal elevation, not the abstract elation we when we contemplate the aggregate fairness of our species, but a intimate and bracing exhilaration.

Much of Emerson's teaching is that of the sterner Christian Chur He seems, by being descended from many generations of clergy

who had pondered the Christian faiths and tried to live up to their ideals, to have started life with the spirit of Protestantism innate in him. Many of his acquaintances could not help feeling in their friend and teacher born in Concord a glow of that other Friend and Teacher born in Palestine. They saw a parallel in their attitude to life, their dispositions, and, as we too can see, in their teaching. Much of Emerson is but the Gospels re-incarnated, neither imitated nor modernized, but re-incarnated in a brain of the modern western world. The emphasis is different; Emerson's message is not "Love your neighbour," but 'Be true to yourself." He preaches less about the emotions and more about the character. In order to follow the advice of Jesus we must be sincere, self-reliant, and heroic. The New Testament implies these, the individualistic virtues, and emphasizes the social. Emerson implies the social virtues and emphasizes the individualistic. It is because of this orthodox jumping-off place that simple people understand in him what some learned, sophisticated people miss. The old lady was right, when, to soften her complaint against a more commonplace preacher, she apologized for not being clever enough to understand anyone except Mr. Emerson. It was a fit compliment. Emerson made explicit what old-fashioned people already believed. He is essentially Protestant, despite his heterodoxy. His courage, too, is partly the result of his nonconforming orthodoxy; it is not so much the sort that faces danger readily as the courage that does not believe in danger, that knows no fear.

Emerson's personal idiosyncrasies and tastes in humanities has no place in his larger humanity. But his writings also show the contrast in his attitude to mankind which men noted in his life. He is both social and solitary, both emotional and intellectual, both lovable and cold in his writings. He says: "A new person is to me a great event." Or: "The genius of my life is social." "Benevolence" is a word often on his lips, because it is a thing often in his heart. Yet he is solitary too, and believes in solitude, which he calls "the safeguard of mediocrity"; it "is to genius the stern friend, the cold obscure shelter where moult the wings which will bear it farther than the stars." He feels a contrast between his potential sociality, his ideal love of his fellows, and his actual experience of them. "What a perpetual disappointment is actual society even of the virtuous and gifted!", he writes in *The Conduct of Life*.

Emerson's intellect hides his humanity and his spontaneous response to his fellow men from some of his readers. They suspect that emotion and intellect are antagonistic. Intellect is commonly felt to temper the affections and chill enthusiasm. It does certainly sit on much of the fire of life. Fanaticism dies at its contact. It generally kills disproportionate or sentimental enthusiasms. But intellect does not quench the quieter or deeper or more society-cementing emotions. Emerson never pours himself out on us or takes our hearts by storm, and even

when he talks of emotions like love and friendship, talks to our intelle about them rather than to our feelings ; but this does not mean that h has no strong emotions. He can look at his own feelings from detached standpoint. His essay on *Friendship* shows this. Emerso is not telling of *his* experience so much as writing abstractly on friend ship. He draws on his own experience, but his personal friendship not the motive of his writing. We tend to confound the intellectua attitude of the essay with Emerson's attitude as a friend.

While this intellectual grasp appeals to Emersonians its cold gri frightens those who are afraid of Emerson ; it is a dead man's hand lai on their warm flesh. Yet Emerson can write charmingly of emotions— witness his painting of babyhood in *Domestic Life*. The intellectua attack, the smiling apology, does not obscure his sensitive feeling. The only real emotions that he lacks are the sensational. He is never violent. Melodrama is not to his taste. He could not have been Shakespeare, but that is about the extent of his limitation. He knows only the every-day feelings. Modern essayists cannot help writing mostly of these ; as civilization grips the world we are more and more protected from melodrama. We have not the opportunity of first-hand melodramatic experience, and I do not know that the loss of it is necessarily a disadvantage. War insists on very deep and elementa emotion. Serbia and Belgium and Russia experience melodrama, bu in our own country and during normal times only unrefined societ knows what it is like. Some writers manage to feel melodramatic abou ordinary things. Carlyle does. Thackeray does—and become sentimental in consequence. Characteristically the modern essayis can write of emotions only in a low key. It is interesting to compar Hazlitt and Emerson in these. Hazlitt's experiences are by compariso surface ones, above the average merely in the frankness of thei expression. Emerson sounds deeper chords ; only the best of us fe his emotions, or rather we feel them only in our best moments. Hazli talks of friendship in his essay on *Public Opinion* :

> Once asking a friend why he did not bring forward an explanatio of a circumstance, in which his conduct had been called in questio he said, " His friends were satisfied on the subject, and he cared ver little about the opinion of the world." I made answer that I did no consider this a good ground to rest his defence upon, for that a man friends seldom thought better of him than the world did. I see no reason to alter this opinion. Our friends, indeed are more apt than a mere stranger to join in with, or be silent under any imputation thrown out against us, because they are apprehensive they may be indirectly implicated in it, and they are bound to betray us to save their own credit.

Emerson talks of new acquaintances in his essay on *Friendship* :

> See, in any house where virtue and self-respect abide, the palpita tion which the approach of a stranger causes. A commended stranger

is expected and announced, and an uneasiness betwixt pleasure and pain invades all the hearts of a household. His arrival almost brings fear to the good hearts that would welcome him. The house is dusted, all things fly into their places, the old coat is exchanged for the new, and they must get up a dinner if they can. Of a commended stranger, only the good report is told by others, only the good and new is heard by us. He stands to us for humanity. He is what we wish. Having imagined and invested him, we ask how we should stand related in conversation and action with such a man, and are uneasy with fear. The same idea exalts conversation with him. We talk better than we are wont. We have the nimblest fancy, a richer memory, and our dumb devil has taken leave for the time. For long hours we can continue a series of sincere, graceful, rich communications, drawn from the oldest, secretest experience, so that they who sit by, of our own kinsfolk and acquaintance, shall feel a lively surprise at our unusual powers. But as soon as the stranger begins to intrude his partialities, his definitions, his defects, into the conversation, it is all over. He has heard the first, the last and best he will ever hear from us. He is no stranger now. Vulgarity, ignorance, misapprehension are old acquaintances. Now, when he comes, he may get the order, the dress, and the dinner—but the throbbing of the heart, and the communications of the soul, no more.

What is so pleasant as these jets of affection which make a young world for me again? What so delicious as a just and firm encounter of two, in a thought, in a feeling? How beautiful, on their approach to this beating heart, the steps and forms of the gifted and the true! The moment we indulge our affections, the earth is metamorphosed.

V

In illustrating the relation of Emerson's personal habits to certain cts of his work we have dwelt mostly on minor qualities of his ing. One everyday habit, however, influences his writing con- rably and determines his style. He was a morning writer. I do know from statistics or from an intimate knowledge of the daily of many authors, yet I should say that the evening is the best time riting. Cowper could translate Homer at a fixed rate every morning Keats could compose so, but generally the imagination flows more ily and the intellect cuts keenest at night. Inspiration creeps out the stars. Why Emerson wrote in the forenoons I do not know. aps his mind was too alive conceiving later in the day, and went too ly for the pen to follow. We can speak faster than we can write, how far our thoughts may outdistance speech we all know; one ot write when thinking furiously. Or perhaps his mind, once ed and boiling, took long to subside, and evening work would have at sleepless nights. He tells us that the excitement of exchanging with a new friend often prevented sleep. We know, too, that he is thinking when walking on the shores of Walden in the afternoons. tever the reason, his writing is not coincident with his thinking, not coincide with the first framing of his thought in words.

When one writes under the impulse of thought, the first col
framing of the idea is caught on paper and the writing flow
connected stream; it has a natural contiguity; its progression is l
easily, one idea growing on to another. Emerson rarely writes a
first bidding of the impulse to expression. When he writes he
back what of his idea glistened and caught his memory, but he doe
call back the liquid ocean in which the glittering sentences were
connecting stream is not there. He preserves his ideas in fossil rem
he does not present us with a naked and pliable baby. In that
his expression is not alive. The life of his style is of the quicks
sort; his essays are baskets of gems rather than sprawling offsp
he can scarcely hold. His sentences are bright and crisp and br
brilliant jewels formed by the compression and action of a huge w
of thought, and collected afterwards. Thus he penetrates us with v
points of meaning, cleaves apart the rocks of our mind with an ins
flash. What other writers would take an essay to explain, he expre
in a sentence, yet he does not give us whole, elucidated ideas,
crystallized and brilliant salients into his ideas, so that it always se
as if *we* thought his thought; it suddenly leaps upon us out of his p
and yet we can rarely point to one consecutively reasoned paragr
His style is aphoristic not in the sense of being promiscuous, but i
sense of being without a glutinous and smooth cohesion, not sw
flowing argument. It is like a plain bristling with needles, reflectin
dawn on many little points.

We may easily sort out Emerson's writing into forenoon and eve
styles. The sermon in which he justifies himself for refusing to
communion is strangely unlike his usual writing. It is closely reas
and consecutively composed; the thought flows in a steady sequ
and has none of the gem-like brilliance of his essays. So too his wr
progresses consecutively in those short addresses where his impulse
the immediate one of saying something suitable and polite rather
the impulse to express profound thought. Sometimes he wrote
this:

> Man begins to hear a voice that fills the heavens and the
> saying that God is within him, that there is the celestial host.
> this amazing revelation of my immediate relation to God a soluti
> all the doubts that oppressed me. I recognize the distinction o
> outer and inner world, the double consciousness that within
> erring, passionate mortal self sits a supreme, calm, immortal m
> whose powers I do not know; but it is stronger than I; it is w
> than I; it never approved me in any wrong; I seek council of it in
> doubts; I repair to it in my dangers. I pray to it in my undertaki
> It seems to me the face which the Creator uncovers to His child.

This is written as he thought, one hand in his hair, and the rhyt
swings with the emotion of what he says. In the essay on *Love* an
others written when fairly young, he gives the stream of his thou

ot spurts of his recollection. On the other hand we see his condensed tyle in such passages as :

> A man cannot speak but he judges himself. With his will, or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. It is a thread-ball thrown at a mark, but the other end remains in the thrower's bag. Or, rather, it is a harpoon hurled at the whale, unwinding, as it flies, a coil of cord in the boat, and if the harpoon is not good, or not well thrown, it will go nigh to cut the steerman in twain, or to sink the boat.
>
> You cannot do wrong without suffering wrong. " No man had ever a point of pride that was not injurious to him," said Burke. The exclusive in fashionable life does not see that he excludes himself from enjoyment, in the attempt to appropriate it. The exclusionist in religion does not see that he shuts the door of heaven on himself, in striving to shut out others. Treat men as pawns and ninepins, and you shall suffer as well as they. If you leave out their heart, you shall lose your own.

This feels as if he were stringing together sentences out of his ' jotter,'' as was often his habit. Each is a whole in itself reflecting he whole, and making the most epitomistic style written, not quite aphoristic since each threaded pearl is related to its neighbour by imilarity as well as by its thread.

KATHARINE M. WILSON.

RECENT STUDY OF ST. PAUL.

The Life of St. Paul. By F. J. Foakes-Jackson, D.D. Cap... 10s. 6d.

Paul. By A. Deissmann, D. Theol., D.D. 2nd edition, translat... by W. E. Wilson, B.D. Hodder. 21s.

Christianity According to St. Paul. By C. Anderson Scott, D.D... Cambridge Press. 12s. 6d.

The editor has asked me, taking these books as illustrations, t... give a brief account of the recent study of St. Paul. That is a task o... great difficulty. In the last few years there has been a fresh reviva... of interest in St. Paul. In the limits of this short article, it will b... impossible even to refer to many of the books which have done much to illuminate St. Paul's life and teaching.[1] It must suffice to dea... with the one problem of the origin and validity of his conception o... the Gospel.[2]

It will be convenient to begin with a reference to the Jesus an... Paul controversy which, starting in Germany, spread, as such con... troversies have a way of doing, to England, and led to prolonged and... at times, acrimonious debate. The controversy had its beginning i... Wrede's brilliant little book on St. Paul's work and teaching.[3] Fo... Wrede, Paul was primarily a theologian, whose theology was his religio... and that theology he had in essence before he became a Christian; h... conversion simply involved the transference to Jesus of the "Messia... dogmatic" he had learnt from Judaism. Thus there was no re... connexion between the theology of Paul and the life and teachin... of Jesus. "What we prize in the man Jesus, plays no part whatev... in the thought of the Apostle—the moral majesty of Jesus, His purit... and piety, His ministry among His people, His manner as a prophe... the whole ethical-religious content of His earthly life, signifies fo... Paul's Christology nothing whatever." Wrede does, indeed, adm... that Paul asserted some belief in Christ's humanity, but that humanit... was "purely formal," and was retained only because his Jewis... theology demanded that the Messiah should suffer and die.[4] Wrede...

[1] Reference is made to some of them in an article by the present writer on *The Ten Best Books on the Life and Teaching of St. Paul* in the *Expositor*, May, 1924. To the... books there mentioned should be added: H. A. A. Kennedy, *The Theology of the Epistles*; T. R. Glover, *Paul of Tarsus*; and H. Bulcock, *The Passing and the Permanent in St. Paul.*

[2] It is on this account that no mention will be made of what has proved in Germany... perhaps the most influential of recent books on Paul, Barth's amazing, but deeply... moving, commentary on *Romans*. That book, with its five hundred pages of violent... paradox, is less a contribution to the study of St. Paul than a manifesto of the "Theology of Crisis."

[3] 1904 (E.T., 1907).

[4] E.T., p. 89.

ook was written not for theologians, but for the general public, and ppeared in a series of little books issued in Germany at a very low rice, and so widely circulated. In the same series had been issued Bousset's *Jesus*, perhaps the loveliest of all those "liberal" pictures f Jesus which were then so common. Bousset depicted Jesus as the upreme religious hero of our race, the greatest of all true believers n God the Father, but that was all. If Bousset and Wrede were right, t was clear that Paul was in no sense an interpreter of Jesus. He as the founder of a new religion, which owed much to Jewish theology ut very little to the memory of the Man whose title it bore.

That phase has passed. It is generally admitted that the heavenly hrist of Jewish speculation was a vague and shadowy figure, with Whom it would be unthinkable that any should seek to have such ommunion as Paul claimed to have with his living Lord. Wrede's ook has proved of great importance, not by its success, but by its ailure. It was a *reductio ad absurdum* of the attempt to present Paul s a but partially Christianized Jewish theologian. If Paul's teaching s to be explained away, it must be done from some other source. hat source, in the opinion of many, is to be found in the pagan nvironment of Paul's life. The researches of scholars have done much o illuminate for us the world in which Paul lived. We know that he paganism with which he had to deal was not Hellenism, but an)rientalism superficially Hellenized. Christianity was not the only eligion which spread from the East to the Western world. It was receded and followed by other Eastern religions, which met, better han the prosaic religion of Rome could do, the craving for redemption hich marked that age. Especially significant in their apparent esemblance to Christianity were the mysteries connected with the athetic myths of Attis, Osiris and Adonis, by which the worshipper nared in the sorrow of the goddess at the death of her husband or aramour, and joined in the jubilation which marked what some scholars ke to call the "resurrection" of the god. It is asserted, rather than roved, that, already by Paul's time, there were, in these mysteries, aternities bound together by an initiatory rite and a communion meal mparable to the Christian sacraments. So the claim is confidently ade that now at last the transition from the veneration of Jesus to ie worship of Christ, the Lord, can be explained. It is due to the fluence of these mystery-cults that the first disciples became the embers of a new religion—a mystery-cult, like other mystery-cults, aving Jesus as its Lord (Kyrios), its cult-god, and appealing to the agan world by its possession of sacraments which, independent of eir recipients' faith, had efficacious power. By some, this trans-rmation of a memory into a religion is assigned to Paul. Others, ore cautious, hold that in this Paul was not an innovator. He tensified, he did not originate, a process of paganization which was gun at Antioch by the first converts from outside Judaism.

Such in crudest outline is the new hypothesis.[1] It is presente in English, with scholarly reserve, in Dr. Kirsopp Lake's *The Earl Epistles of St. Paul* and, more briefly, in his *Landmarks of Early Chris ianity*, whilst the influence of his theory is to be seen in Dr. W. Morgan cautious and careful book, *The Religion and Theology of Paul.* Th whole problem is discussed with characteristic care and insight b Dr. H. A. A. Kennedy in his *St. Paul and the Mystery Religions* whic though published fourteen years ago, is still the best introductio in English to the subject, whilst the hypothesis is set out and vigorousl attacked by Dr. Machen in his book *The Origin of Paul's Religion* and there is available in English Clemen's useful and detailed criticism *Primitive Christianity and its Non-Jewish Sources.*[2] It is unfortunate that the most important manifesto of this " religio-historical " school Bousset's *Kyrios Christos*, is still untranslated. It is discussed at length in Canon Rawlinson's Bampton Lectures of last year, *The New Testa ment Doctrine of Christ*, which altogether rejects Bousset's position

It is obviously impossible to attempt here any detailed examination of the hypothesis. Our prime need at present is a far more searching sifting and dating of the documents and inscriptions on which thi theory claims to be based. So far the theory rests almost entirel on evidence which is subsequent to Paul's time. That in itself is no decisive. Our knowledge of the spread of the mystery-cults is base chiefly on inscriptions, and it is possible that fresh discoveries may sho what as yet is little more than surmise, that these mystery-cults di indeed, exist as early as Paul's age, and in the lands in which he worke Meanwhile we may not speak as if common tendencies of paganis were evidence of such cults, nor may we invent a mystery-theolog by bringing into a single system elements derived from various source nor assign to Paul's age phases of religion belonging, so far as the eviden shows, only to earlier or later phases of religion.[3]

Even if evidence for the existence of these mystery-cults in Pau time and place should at last be discovered, this new theory would n

[1] The best introduction to the whole controversy is through Bousset's gre book *Kyrios Christos*, Wernle's trenchant attack upon it, *Jesus und Paulus Antithes zur Bousset's " Kyrios Christos,"* and Bousset's pained reply, *Jesus der Herr.* In th book, as in the second edition of his *Kyrios Christos* published in 1921, Bousset h modified some of his less cautious suggestions. Reitzenstein's *Die Hellenistisch Mysterienreligionen* gives a convenient summary of the miscellaneous data on which the hypothesis is based. An admirable brief summary and criticism is given by K Holl, in a little book published in 1925, *Urchristentum und Religionsgeschichte.* I French the theory finds lucid and uncompromising expression in Loisy's *Les Mystère Païens et le Mystère Chrétien*, published in 1919.

[2] Now published in German in a second and revised edition under the title *Religionsgeschichtliche Erklärung des Neuen Testaments*, 1924.

[3] Thus the barbarous idea of " eating the god " was apparently obsolete by Paul's time. Yet it is assigned to the mystery-cults, and so a comparison obtained with what is held to be Paul's idea of the Communion. So, too, the Taurobolium is used as a parallel to Christian baptism, though evidence is lacking that this " bath of blood " existed in Paul's age and place."

roved. As we read the writings of its most distinguished advo-
s, it is difficult to avoid the feeling that they would have gained
h had they sufficient interest in the missionary activities of our
time to understand how Christianity and non-Christian religions
act. That Paul's converts understood Christianity in a partly
n way, and that Paul himself sought to relate his message to the
rations of the pagans he addressed, and borrowed from them terms
hich to make intelligible his teaching, all missionary experience
d suggest. But that Paul derived, not only the form, but the
ent of his message from those whom he addressed seems incredible.
se who so argue know little of the cost and meaning of missionary
ice.

But the problem is not only one of scholarship. Behind the labours
he more thorough-going of the "religio-historical" scholars lies
presupposition of their school, the historic evolutionism, which
mes that the higher is always to be explained by the lower, that
e can be nothing new in the history of religion; what seems new
be explained by its antecedents.[1] Somehow St. Paul and his
stian contemporaries believed that the Jesus Who had been crucified
risen from the dead and that He was the Church's living Lord.
only as we reject that faith that we are compelled to seek some
ns of explaining away its content. Thus, to Bousset, Jesus was the
eme hero of the religious life, "the great protagonist of truth,
licity and sincerity in religion."[2] This is high praise, but, as
sset himself recognized, such "Jesusism" was not the faith of the
tolic Church, and so, to explain that faith, he is driven to assume
the ascription to Jesus of Lordship was due to alien influences.
sees in Jesus even less. "He is neither more nor less difficult
derstand than Joan of Arc, or the other personages of history, who,
ially at troubled times, have felt themselves inspired to remedy
reat evil which they felt to exist in their nation." So not un-
rally he concludes that the Christian religion as Paul preached it
carcely anything more in common than its name with the Messianic
of which Jesus was the deluded martyr. "Jesus' generous soul
been that of an enthusiastic dreamer, and this pretended Messiah
nly a Jew. It was the mysteries which made Him the divine
of humanity" and "the saviour of the world."[3] Even Dr.
an, who writes from the Christian standpoint, and with due caution
eserve, asserts that "on the soil of a strict monotheism" the
that Jesus was Lord "did not and could not arise. There
one possible explanation, and it is to be found in the fact that
early period of its history, Christianity was carried from the

[1] Cf. Wernle, *Jesus und Paulus*, p. 22. It is the principle insinuated with con-
te literary skill in Frazer's *Golden Bough*.

[2] *Kyrios Christos*[2], p. 74.

[3] *Les Mystères Païens et Le Mystère Chrétien*, pp. 214 and 342.

soil of Judaism to that of Hellenism."[1] But there is another a
ative; that the Apostolic estimate of Jesus was true, and that H
called Lord, not because of alien influences, but because only thus
the Christian experience of His unique and paramount impor
be adequately expressed.

The attempt to explain away Paul's faith by reference to the mys
cults is, we believe, a mistaken one. But the controversy to whic
attempt has led has helped to clear the air. It is widely realised
Paul's essential Gospel was not a complex view of justification, bu
proclamation that Jesus is Lord, and that in this his was the com
message of the early Church. And not only so. The controvers
given a new impulse to the study of St. Paul's environment anc
know better than we did the world in which he lived and wor
Such a book as Dill's *Roman Society from Nero to Marcus Aure*
written without reference to this controversy, now gains fresh s
ficance. Still more valuable, because based on more recent st
is Professor Halliday's *The Pagan Background of Early Christia*
(1925). For the Graeco-Oriental syncretism which marked Pa
time we have Cumont's classic work, *The Oriental Religions in Ro*
Paganism, and Dr. Angus's recent account of *The Mystery Reli*
and Christianity which would be of the greatest use to the stu
of the New Testament if only more dates were given. In Ger
the most important book is Wendland's *Die Hellenistisch-Röm*
Kultur in ihren Beziehungen zu Judentum und Christentum, w
forms part of Lietzmann's *Handbuch zum Neuen Testament*, a
volume of which contains commentaries on St. Paul's Epistles w
are rich in references to contemporary religious literature. Ir
second volume of *Die Schriften des Neuen Testaments* we have no
exposition of St. Paul's writings which, unlike many English com
taries, is concerned, not chiefly with the niceties of Greek, but wit
actual problems of Paul's missionary labours, whilst, little as we
agree with some of their conclusions, the detailed commentari
Johannes Weiss and Windisch on *1* and *2 Cor.* provide a mass of
trative material invaluable to the serious student.

Thus the recent study of St. Paul has brought one inestimable
At last it has become clear that he must be interpreted as a man o
first century. That sounds a truism, but we have only to reme
the older descriptions of " Paulinism " to realise how great a disco
it really is. It is at last clear that that " Paulinism " had little to
with Paul. It was the thought of Paul interpreted chiefly through
systems of the great schoolmen of the Reformation. We know
that, whether we accept Paul's message or reject it, if we would un
stand him, we must go to him direct, instead of getting to him *via*
sixteenth and seventeenth centuries. We think, for instance
such books as Denney's *The Death of Christ*, or the chapter on

[1] *The Religion and Theology of Paul*, p. 46.

Rashdall's *The Idea of Atonement in Christian Theology*. Denney efends, and Rashdall attacks, what they hold to be Paul's conclusions, it both treat his words as if they were written by a systematic theolo- an. Of the two, the "liberal" scholar is the worse offender. Thus ashdall claims that the "juridical theory" of the Atonement which outlines to reject is "St. Paul's doctrine when coldly dissected by e critical understanding." If there is anything which recent study St. Paul may teach us it is this: that, if we would understand his eaning, we cannot "coldly dissect" his message "by the critical under- anding." We know that Paul was a man of his own age, and his age as one in which both in Judaism and in Hellenism, men thought t abstractly, but concretely.

We see the influence of this discovery on what are perhaps the ost important modern books on the teaching of St. Paul, the New estament Theologies of Feine and Weinel and Johannes Weiss's massive ork on *Early Christianity* (*Das Urchristentum*). Feine is a "positive" eologian, one, that is, who shares himself in the essential faith of the ew Testament; Weinel belongs to the "religio-historical" school; Weiss was one who, like Weinel, did not share in St. Paul's full faith Christ which he expounds with so much sympathy and insight: but e books are alike in this—that they all interpret St. Paul as a man the first century.

Much as Judaism differed in its beliefs from the Graeco-Orientalism, t in their thought-forms there was a surprising similarity between e apocalyptic Judaism of Paul's early years and the Paganism of the rld in which he was a missionary. Both were marked by a dualism ich distinguished sharply between the transient and the eternal; th conceived this present age as ruled by demons and by astral powers, d thought of man's spiritual antagonists, not as abstractions, but as lf-personal powers. Thus for St. Paul, the convert from Judaism, for his converts from paganism, the Christian redemption, to be nplete, had to include redemption from all the grim enemies of the l of man. And for St. Paul these antagonists included not only and Flesh and Death and Devils, but also "Wrath" and "Law," ich he conceived in an almost personal way as powers, which orig- ted with God yet worked on in independence of Him as tyrants ing over this present age, hostile to men as God was not.[1] Thus, all these writers are agreed, we have in Paul no theory of penal nement. God's love had not first to meet the demands of "Law" l "Wrath." "Law" and "Wrath" have dominion only over this sent evil age, from which, as Christians, we are meant in Christ to liberated.

Strange as these thought-forms of the first century may seem, St. l's teaching, now that it can be rightly understood, comes very

[1] For St. Paul's belief in demons see Dibelius, *Die Geisterwelt im Glauben des Paulus*, for his conception of "Wrath," Wetter, *Der Vergeltungsgedanke bei Paulus*.

near to our modern need. The Gospel meant liberation from eve
tyranny of the soul. Already he shared in part the blessings of t
" Age to come," for he knew God as He really is, a God of love ; he w
" in Christ Jesus " ; he felt within himself the energizing of the Spir
" Law " and " Wrath " did not rightly interpret God's relationsh
to men. Only in the holy love of the Cross was God truly know
Thus, although St. Paul's categories were of his age, yet he had lear
what the Church has for long centuries since forgotten, to interpr
God in Christ, so that his faith in Christ was one with his faith in Go
for God was the " Father of our Lord Jesus Christ," the God Whos
grace had been revealed in the life and death of Christ, with Whor
Paul knew himself to be in a communion which was indistinguishab
from his communion with the Father. It is a Gospel which is capabl
of very simple expression. It is summed up for us in such words a
" God was in Christ reconciling the world unto Himself," or "Th
glory of God in the face of Jesus Christ."

Simple as is St. Paul's essential Gospel, it is not easy except fo
those who have time and opportunity for special study to understan
St. Paul's thought-forms and to appreciate his conception of the tw
ages, the present evil age over which reign the spiritual antagonist
of men, and from which the Christian is essentially redeemed, an
that future age in whose glory we are meant in Christ already in pa
to share. Yet there is a way open to us all by which St. Paul can
understood—the study of missionary experience to-day. Thus ju
as Paul thought of " Wrath " as a power ruling over unbelievers, fro
which Christians are emancipated, so do our converts in India thi
of *karma*. As for him, and for his converts, Christ is the deliverer fr
fear of fate and demons, so is He for them. If we interpret Paul as
theologian of the West, we shall not understand him. As we stu
the progress of Christianity in the East to-day, we may learn to unde
stand him as he was, a missionary of the first century, proclaiming t
eternal Gospel in the thought-forms of his age and place.[1]

It is the wish of the Editor that this account of recent study of S
Paul should include a review of the books whose titles stand at the he
of this article.

Dr. Foakes-Jackson's *The Life of St. Paul* aims at interesting th
" unprofessional public " in what " Paul and his companions believe
and effected," and it is admirably adapted to fulfil its aim. Her
and there the book shows signs of haste, but, in general, it is a singularly
lucid presentation of Paul's mission, weaving together with masterly
skill the narrative of *Acts* with the Epistles, so as to form a coheren
and credible picture of the Apostle's journeys, preaching and writing

[1] The writer hopes to publish early next year a book on *The Missionary Messag
of St. Paul* in which the attempt is made to bring together the results of recent scholar
ship and the lessons of the mission field.

brief chapter sums up the teaching of St. Paul, and there is an inter-
ing Epilogue on the later influence of his teaching in the Church.
. Foakes-Jackson has been so closely associated in the public mind
h Dr. Kirsopp Lake, his co-editor of that very learned but some-
at chilly book, *The Beginnings of Christianity*, that it is interesting
note how fundamentally he now differs from Dr. Lake in his inter-
tation of St. Paul. Dr. Lake has been the most influential exponent
English of the view which connects St. Paul's Christianity with the
stery-religions. "Christianity," he writes, "was always, at least
Europe, a mystery-religion"; "Jesus was regarded as a Redeemer-
d, and the Sacraments became the real centre of Christianity."[1]
. Foakes-Jackson regards the problem as too technical to be discussed
a popular book, but of this theory he writes: "My private opinion
that the atmosphere of the mystery-religions pervaded the Church
regard to the Sacraments at a later date than that of Paul. Dr.
ge's judgment in his *Outspoken Essays* that Paul was 'willing to
ke the first step, and a long one, towards the paganizing of Christ-
ity' seems to me entirely misleading."[2] Whereas Dr. Lake asserts
at "Baptism is, for St. Paul and his readers, universally and unques-
oningly accepted as a 'mystery' or sacrament which works *ex opere
erato*,"[3] Dr. Foakes-Jackson writes "That Paul, with a tendency to
derrate the things which are seen, should have offered sacraments
a substitute for the mystery-cults to which his Hellenic converts
d been accustomed is well-nigh unthinkable."[4] A great Jewish
holar remarked in the writer's hearing, when some of us were discussing
e Beginnings of Christianity, "I do not understand these Christian
holars. I am a Jew, but at least I do realize, as they do not, the
eatness of Jesus." In Dr. Foakes-Jackson's *The Life of St. Paul*
ere is no such failure to appreciate the distinctiveness of Christianity,
d, because it is written from the standpoint of Christian faith, it
ceeds, where *The Beginnings of Christianity*, for all its learning, fails,
d does give an intelligible account of the development of early Christ-
ity. This very interesting book, written with masterly simplicity,
precisely the kind of book which those with little time for study need
hey would understand the course of Paul's work and teaching.

Dr. Deissmann's *Paul* is too well-known in this country to need
ch description. The first edition of the English translation has
g been out of print and difficult to obtain, and it is a great boon
have, at last, this second and partly modified edition.

When this book was first published in 1911, it received, in England
ecially, a very warm welcome. It was an attempt "to place the
n of Tarsus in the sunlight of his Anatolian home and in the clear
of the ancient Mediterranean world among the simple people of
own social class," and thus "to come back from the paper Paul

[1] *The Earlier Epistles of St. Paul*[3], pp. 215 and 45.
[2] p. 48. [3] *op. cit.*, p. 385. [4] p. 295.

of our Western libraries, from the Germanized, dogmatized, moderniz stilted Paul, to the historic Paul through the labyrinth of the 'Pa inism' of our New Testament theology to gain contact once m with the actual Paul of ancient days." The book is extraordinar successful in presenting Paul the man as the great, indeed the class believer, and it remains as the most vivid expression of one aspe at least, of Paul's experience. It would seem that Deissmann press too far the view that the phrase, so typical of Paul's piety, "In Chr Jesus," was to be interpreted throughout in a local sense, and, witho endorsing Schweitzer's sneer,[1] we may well feel that Deissmann, rightly emphasizing that Paul's religion is more important than h theology, unduly declined to explore the meaning of Paul's idea That St. Paul was not a systematic theologian is clear. He was missionary, but a missionary whose theology was part of his missionar task. Again, Deissmann spoke much of Paul's Christ-mysticism but mysticism is an ambiguous term. It often denotes the quest fo identity with the Divine, a quest which leaves faith behind, and has litt use for the historical.

In this second edition, embodying what he has already written i his *The Religion of Jesus and the Faith of Paul*, Deissmann guar himself against misunderstanding. By Paul's mysticism he mean not the mysticism of which Neo-Platonism is the classic type, but mysticism which seeks not identity but communion, a mysticism whi does not deny, but affirms, personality, and in which the divine, n the human, initiative is primary.[2] In this new form his book is still clearer presentation of that aspect of Paul's piety which it h been the prime aim of Deissmann's literary labours to reveal.

We have put last what seems to the present writer the fresh study of St. Paul we have had in England since A. B. Bruce's *St. Pau Conception of Christianity*—Dr. Anderson Scott's book, *Christian according to St. Paul.*

It is impossible in a brief space to give any adequate concepti of this satisfying book, and it should be unnecessary, for this is a bo to read, not merely to read about. The whole of Paul's Christian is here presented under the category of Salvation. As a Fact of t Past, Salvation is redemption from the servitude to Evil Spirits, to La and to Sin. It is justification springing, not from any propitiati of God, but from God's free grace. It is reconciliation with a Go Who needs not to be reconciled, but Whose reconciling of men t Himself is the spontaneous expression of His own Divine nature. A a present and progressive experience, Salvation means "Life" in th Spirit, in Christ, and in the Fellowship. It is a Life which finds expre sion in Christian character and conduct. Then follows a chapter c

[1] *Paul and His Interpreters*, p. 172.

[2] The first, the active *unio*-mysticism he calls *Mysticismus*, the second and r acting *communio*-mysticism, *Mystik*.

e Consummation of Salvation in the Future, and a final chapter on
rist as the Author and Perfecter of Salvation.

It would be a delight to linger on the many illuminating comments
ich this book provides, and especially on some of its important
scussions on the meaning of the Greek terms Paul uses. From the
int of view of this essay, the treatment of two topics especially
mand attention; St. Paul's doctrine of the Sacraments and of
rist.

As we have seen, it has become customary in many circles to assume
at St. Paul believed that sacraments work *ex opere operato*. If that
so, it is difficult to resist the conclusion that Paul's sacramentarian-
n was an alien element in his piety, for in St. Paul's teaching as a whole
th is primary in the reception of salvation. That is not the con-
usion of some of those who derive St. Paul's conception of Christianity
om the mystery-cults. For them, Paul's Christianity is sacramental
rough and through, salvation being obtainable by rites whose power
independent of their recipients' faith. Thus Dr. Lake asserts that
the Catholic doctrine" of the Eucharist "is much more nearly
imitive than the Protestant"; but then he goes on to remind any
tholics who may be cheered by this statement that "the type of
ctrine which he (*i.e.*, the Catholic) defends is not only primitive
t pre-Christian."[1] Not unnaturally that influential school of English
holars whose piety is of a Catholic type accepts the first, but not the
cond of these statements.[2] But the two seem to stand or fall together.
Paul thus interpreted the Sacraments, it is hard to resist the con-
usion that this transformation was due to pagan influences. Dr.
ott, who holds that the influence of Hellenism on Paul was "negligi-
e," gives what seem conclusive arguments against this interpretation,
d himself provides an interpretation of Paul's teaching here which,
hough it recognizes the importance to Paul of the Sacraments, yet
ures the primacy of faith.

In the ascription to Jesus of Lordship, Dr. Scott similarly shows
w unnecessary it is to look to the mysteries for an explanation, for
ul's Christology can be sufficiently explained "as a recognition of
t status in the world of being which men could not fail to give to
e through Whom and in Whom they had experience of the saving
ver of God."

This is a book which interprets Paul, so to speak, from within, and
of the greatest value for the understanding of that message of
vation of which he was the missionary.

SYDNEY CAVE.

[1] *op. cit.*, p. 215.

[2] *e.g.*, Dr. N. P. Williams, who in *The Ideas of the Fall and of Original Sin* (p. 135),
orses Lake's view that Baptism is "a mystery or sacrament which works *ex opere*
rato," yet seeks to prove what he calls "the Dominical institution" of the Sacra-
nts, thus interpreted. (*Essays Catholic and Critical*, pp. 367-423.)

THE INADEQUACY OF THE AUTHORIZED VERSION OF THE NEW TESTAMENT.

WHEN a man has been working for some years as a "general practitione in the ministry of the Gospel and the richness of the New Testame literature has been borne in upon him week after week through the years, he becomes conscious of the inadequacy of King James's versio both to convey the wealth and fullness of what was first written and al as a theological basis, especially in some of the great and fundament passages.

One may reasonably claim that what is happening to-day happene in New Testament times. When a thinker, inventor or scientist wan a new term he goes to the language of the world's greatest thinker which is that of the New Testament, and out of it builds up a word express the meaning he wants to convey. Perhaps the latest—certain the best known—is *cenotaph*. This is simply Greek for "empty tomb The same thing happens in medicine, where the minister hears t familiar language used to describe his anatomy or his complaints—c perchance, the instruments used to test the one or diagnose the oth With what mild delight does the ministerial ear hear a rare exam of the medical profession use the long *e* in *stethoscope*!—the instrume with which the medico "sees" the chest. This pleasure is mixed w something of the humorous when a tiny son of the manse discour learnedly of wireless parts like the *rheostat*. By what a circuit path does the occupant of the study reach the conclusion that "t thing which makes the flow (of electricity) to stand" simply mean resistance! The point is that these terms are really Greek sentenc literally descriptive of the disease, member, or instrument as the c may be.

It hardly seems to occur to us that this is what the New Testame writers did and that many of their words are really sentenc occasionally quite long sentences.

Perhaps it would be wise to commence with an interesting but qu innocuous case, the word *spies*, ἐγκαθέτους (*Luke* 20[20]). This is ma up of the three words ἐν—κατά—τίθημι, and means, literally, tho who are let down to place in. How much more there is in this pictu word than in the mere term *spies*! Not only did these men dog t footsteps of our Lord in the streets; they seem to have swung dow from the flat roofs of the houses and crept into the window embrasur to catch His words and accuse Him.

It is often said that we know little or nothing from the Gospe about the boyhood of our Lord. But there is a picture word in *Luke* 2 which goes a long way towards filling in the blank. The A.V. rea

Jesus *increased* in wisdom and stature . . . ," the R.V., " Jesus *dvanced, etc.*" The Greek word is προέκοπτε, which means *to cut rward*, or *to cut one's way forward*. We have the same word again, ith another prefix, in 3^9—" Every tree which bringeth not forth good uit is *hewn down*." The word is sometimes translated " pioneer " ; ie task of the ancient pioneer, in an army, was to cut a path through ickets, *etc.* (Even in the British Army the pioneers used to march in ont of a regiment with *axes* on their shoulders.) The literal translation f this verse therefore would be " Jesus cut his way forward to wisdom nd stature and to favour with God and man." The word " in " does ot occur in the T.R., but the words following are in the dative, and oodwin says, " the primary use of the dative is to denote that *to* or *r* which anything is or is done." May we not therefore conclude, om an adequate reading of this text, that knowledge and character d not come to the boy Jesus miraculously ? He had to cut his way rough difficulties and obstacles just as any other boy—and in that way more effectively the children's Christ.

Perhaps the biggest sentence-word and certainly one of the most ggestive, is the one translated by the English verb " help " in the .T. In *Rom.* 8^{26} we have the words, " The Spirit also *helpeth* our firmities." Literally it reads, " The Spirit takes hold, together with , over against us," συναντιλαμβάνεται. In 1 *Tim.* 6^2 the same ord, without the συν, is translated " partakers." The picture is similar that of a child trying to lift a heavy object ; his father or mother, eing his endeavours, takes hold of the object together with him on the her side ; the two together do it, but the heavier part is lifted by the rent. The Spirit is a " partaker " with us in the lifting of our load.

Perhaps no N.T. passage contains more of these picture words than *Cor.* 12. What better translation could we have of the key-sentence the whole chapter than the absolutely literal one, " the self-same irit *energizes* all these " ? But we would especially call attention to e well-known sentence " God hath *tempered* the body together " (12^{24}) : empered " is συνκέρασε from κεραννυμι, to mix together, to blend. ur word *ceramics* is the nearest English representative. Anyone who ows the potter's art knows that it is the art of blending the various ys and other materials. So, properly understood, is the art of mpering, for that, in the early days, was the tempering of bronze, ich was a mixture. *Mixing*, not *hardening*, was the primary aning. Now tempering, in that primary sense, and not in the ondary or derivative sense, is the subject of the chapter. It is the xing of the rich and poor, the patrician and the slave, which makes Church chaste, as a valuable piece of porcelain is chaste—or ong like the Homeric bronze weapon.

There is a peculiar word which is only found in two places in the w Testament, which well repays investigation. It is found in *John* " a well of water *springing* up . . .," and in *Acts* 3^8, " And he

leaping up stood and walked and entered into the Temple, walki
and *leaping* . . ." The peculiarity of the word *springing*, ἀλλομέν
leaping up ἐξαλλόμενος, and *leaping* ἀλλόμενος, is that the root
the Greek word for "salt." May it not be that this word has deriv
from ἅλς by the same transition as *salio, salui, saltum*, in the Lati
It is not an uncommon thing for a guttural of some primitive langua
to become an aspirate in one derivative and a sibilant in another.
that case it might be that the word *salt* would be used in the sense
which brine or *spray* is used by Homer. This would make the term
picture word; "leaping like the spray"—the spray of the bl
Mediterranean, with the sun shining upon it. As a representation
gladness it would be hard to beat.

These examples might be multiplied almost indefinitely.

Remembering the well-known saying in which our last term is use
"Nature makes no leaps," perhaps the reader might allow an eas
transition between these non-theological examples and the especiall
theological by an illustration of the inadequacy of King James's versio
which stands between the two. That magnificent chapter, *Rom.*
commences with the words, "There is therefore now no condemnatio
to them which are in Christ Jesus." But when it comes to the end
the chapter King James's version cancels that great saying and
itself inflicts condemnation after all. At least, that is how it is general
read, and we believe was intended by the translators to be rea
"Who shall lay anything to the charge of God's elect? *It is* God th
justifieth. Who is he that condemneth? *It is* Christ that died."

Supposing we leave out the words in italics, which have been inser
by the English translators. The statement would then read[1]: "W
shall lay anything to the charge of God's elect? The God th
justifieth? Who is he that condemneth? The Christ that died?"

It is an *argumentum ad absurdum*, and by taking Paul's words wi
out any addition the world's greatest reasoner is made reasonable.

Now we come to the theological. Dr. Moffatt, in the preface of
N.T. translation, gives an apposite quotation from De Quincey:

> "The great ideas of the Bible protect themselves. The heave
> truths by their own imperishableness, defeat the mortality of langua
> with which for the moment they are associated."

We place ourselves in line with Dr. Moffatt's argument, howev
when we remember that what called forth that statement from D
Quincey was a question from Lady Carbery with reference to th
reliability of King James's version on an important point—the meanin
of the word *repentance*. She could not understand why repentan
should be before conversion any more than at any other time. D
Quincey speaks quite indignantly[2]:

[1] Readers can imagine with what delight the writer has discovered that this is t
reading in Ferrar Fenton's translation, *The New Testament in Modern Engli*
(Partridge.)

[2] *Autobiographical Sketches*, pp. 46, f.

" Lady Carbery told me one day that she could not see any reasonable ground for what is said of Christ, and elsewhere of John the Baptist, that he opened his mission by preaching " repentance." Why " repentance " ? Why then more than at any other time. Her reason for addressing these remarks to me was, that she fancied that there might be some error in the translation of the Greek expression. I replied that in my opinion there was, and that I had myself always been irritated by the entire irrelevance of the English word and by something very like cant, on which the whole burden of the passage is thrown. How is it any natural preparation for a vast spiritual revolution, that men should first of all acknowledge any special duty of repentance ? The repentance, if any movement of that nature could intelligibly be supposed called for, should more naturally follow this great revolution—which as yet, both in its principle and in its purpose, was altogether mysterious—than herald it or ground it. In my opinion the Greek word μετανοια concealed a most profound meaning—a meaning of prodigious compass—which bore no allusion to any ideas whatever of repentance. The μετα carried with it an emphatic expression of its original idea—the idea of transfer, of translation, of transformation ; or if we prefer a Grecian to a Roman apparelling, the idea of a *metamorphosis*. And this idea, to what is it applied ? Upon what object is this idea of spiritual transfiguration made to bear ? Simply upon the *noetic* or intellectual faculty—the faculty of shaping and conceiving things under their true relations. . . . Henceforth transfigure your theory of moral truth ; the old theory is laid aside as infinitely insufficient ; a new spiritual revelation is established. Μετανοειτε—contemplate moral truth as radiating from a new centre : apprehend it under transfigured relations."

And this does not stand alone. In the *Life of Hannah More*). 36, f), we read :

" Johnson once remarked of a celebrated scholar that he knew Greek better than anyone he had ever known except Elizabeth Carter. . . . Like all truly great women, Elizabeth Carter had a high opinion of the capabilities of her own sex. Once, when on a visit to her friend Archbishop Secker, at Lambeth, she complained to him of the unfair way in which the English translators had rendered the twelfth and thirteenth verses of the seventh chapter of the First Epistle to the Corinthians. She insisted upon it that, for the evident purpose of supporting the superiority of the husband, they had translated the same verb ἀφειναι and ἀφειτω as applied to the husband " to put away " ; and as applied to the wife " let her not leave him." The Archbishop denied the fact, and asserted that the words in the original were not the same, but finding her obstinate, ' Come with me, Madam Carter,' said he at length, ' to my study and be refuted.' They went, and His Grace on consulting the passage, instead of being angry that he was found to be in the wrong, said, ' No, Madam Carter, it is I who must be refuted, and you are in the right.' "

These quotations show that in the opinion of two of the greatest Greek scholars, King James's version can by no means be taken for a al authority, yet how often the preacher has some text from the A.V. own at him as if it were a bomb.

There is, for instance, that favourite, so much used by a certain ool, " and were by nature children of wrath . . . " (*Eph.* 2^3).

Dr. Samuel Cox protested against the usual reading of this verse, e in his day, and placed it in his list of "misread texts." He says tha the theology of the Established Church is based upon this misreadin *i.e.*, that every human being is born under the wrath of God. In instance King James's version is not altogether to blame, becaus ought to occur to any reasonable being to ask the question—"wh wrath?" Immediately before this verse there is a phrase "sons disobedience." Nobody dreams of inserting the word *God's* before word "disobedience." It is a great assistance to know that the w translated *wrath* is now an English term—the word *orgies*. Weymouth tries hard to keep the orthodox translation and with it orthodox idea, but he has to be honest. He therefore adds the footno "Or, 'creatures of passionate impulse,'" (p. 465). What Weymou puts in a footnote, Ferrar Fenton's edition puts boldly into the text "for we were naturally children of passion, like the rest." This is bas

If these are the correct readings—and we suggest that they are *Eph.* 2^3 is an abbreviation of *Eph.* 4^{17ff}. "Now in the Lord I ins and protest that you must give up living like pagans; . . . m who have recklessly abandoned themselves to sensuality, with a l for the business of impurity in every form. . . . You must l aside *the old nature* which belonged to your former course of life, . . and be renewed in the spirit of your mind . . ." (Moffatt).

Ephesus was the centre of the cult of Diana as the mother-princ of nature. To her vice was sacred; her priests were pandars. T letter is written to people who were formerly heathen and Pa associating himself with them in his self-abnegation, reminds them t they were "children of orgies," *i.e.*, characterized by these thi which he afterwards specifies. Surely no one can read the argum of the epistle intelligently and then use such a sentence about innocent baby!

The word *determinate* has been used in a wrong sense in a rec theological work of great value, where we read: "Paul came to that it had all been recorded aforetime. It was all according to Scriptures. It had all been foreseen and foretold. . . . Ch died, he must everywhere now insist, according to the Scriptures—t is to say according to the determinate counsel and foreknowledge God." The plain man cannot help asking the question, If God had *determined*, in that sense of the word, the death of Christ, what becomes the statement (1 *Cor.* 2^{7b}), "We speak God's wisdom . . . whi God foreordained before the worlds unto our glory; which none of t rulers of this world knoweth; for had they known they would not ha crucified the Lord of glory . . ."?

Surely all difficulty is removed when we know that the wo translated *determined* is the verbal form of what is now the Engli word *horizon*. The primary meaning of the word is *to bound* or *to lim* as a river bounds a territory. If that reading is taken it would me

at there were certain defined limits within which the enemies of rist could work. They might go so far but no farther. That idea limiting is palpably the one in the sentence "hath *determined* the . . bounds of their habitation."

One of the most beautiful and fundamental texts in the N.T. shows e inadequacy of the Jacobean version, and this is acknowledged as ainly as anything can be by the Revisers, "If any man sin we have Advocate with the Father, Jesus Christ the righteous" (1 *John* 2^{1}). k any man what picture this conjures up and he will answer "The law urt." God is the Judge; Christ is the barrister, pleading for a verdict man's favour. A moment's thought shows that this means a fference of attitude between the Father and the Son. But Christ said e and the Father were one. Is there anything wrong with this nslation? We can see what pathetic efforts were made to maintain e orthodox idea, by the R.V. marginal reference to this verse. The rd *Advocate* has a reference number and in the margin we read, "or, mforter or Helper"; then, as if there is still a feeling that the whole ith has not been given, they insert the Greek word itself and say, Gr., *Paraclete.*"

Which of the three English words given best carries the sense of hn's statement? We must look at the structure of the sentence and which best fits. The phrase is a very common one and is frequently ed by N.T. writers—*πρὸς τὸν πατέρα*. We were easily able to unt nearly forty instances and in almost every case it had been nslated "*unto* the Father": *e.g.*, (*John* 14^{12}), "Greater works than ese shall ye do, because I go *πρὸς τὸν πατέρα μου*; (*Eph.* 3^{14}), "For s cause I bow my knees *πρὸς τὸν πατέρα*.

If we are to make sense with the word *helper*, there is no way of doing excepting by translating the sentence as it is translated so many nes elsewhere—"If any man sin we have a helper *unto* (or *towards*) Father, Jesus Christ the righteous." The word *advocate* is a splendid nslation, provided the reader understands (which he rarely if ever es) that the word is to be understood in its strict dictionary sense, Latinized sense, and not in its common acceptation. Subconsciously put in the word *legal* before advocate, when as a matter of fact no h word or idea is there. Advocate is a strict Latin translation of Greek word *paraclete, called beside*, and therefore *helper*. These rds are written to people who are already Christians. "I write unto u, my little children, because your sins *are* forgiven you for my ne's sake" (1 John 2^{12}). They *are* "brethren" (2^{7}). Is it not rious that John's appeal is that they shall keep from temptation, but case any should fall, they are helped Godward by Jesus Christ, ays present in the spirit?

NICHOLAS OLIVER.

PEOPLE I HAVE MET: AND SOME OTHER

THE great vogue of some recent best-sellers reveals a ready constituer for gossipy volumes of things heard through keyholes and told in t butler's pantry. "Margot," in her latest book, as free and naïve anything from her piquant pen, records a commission offered her by American agency for some "low down articles of an intimate kinc That is not the sort of suggestion made to me by the Editor of T CONGREGATIONAL QUARTERLY; nor would it meet the taste of h elect constituency. I am not offering them ten minutes in a "Whispe ing Gallery." But most people have a wholesome love of person reminiscences of famous and interesting personages, and I have bee invited to contribute a page or two of this character. Like most of m ministerial brethren, I have had pleasant opportunities of meeting me and women of distinction, some of them probable immortals, and it is delight to share red-letter chances with other friends. If I hav myself, necessarily, to figure sometimes on one side of a conve sation, I trust the unavoidable egotism will be tolerated. And I adm it is not unpleasing to play the part of a humble Boswell to a gala of Johnsons. I may plagiarize the witty Persian sentiment: "I a not the rose but I have been near it." Some things, indeed, that se worth passing on, are at one remove, or more; but authentic; ar I think, not hackneyed. It is a fine point, of course, as to how ma removes an anecdote may suffer and retain its integrity. De Quinc thought frequent handling enriched rather than impoverished a stc So perhaps I may begin with a touch of reminiscence five links leading into one of the most picturesque and tragic moments of Engl history. When at Sherwell Church, Plymouth, I had a deacon, full years and honours, who was intimate with someone who had a fri who was well acquainted with a person who knew a man who was in crowd gathered in Whitehall that wintry morning when Charles stepped through the window of the banqueting hall on to the scaffc where his kingly dignity almost made an execution into a martyrdc For even the Roundhead blood of some of us is moved by the pati of how

> He nothing common did, or mean
> Upon that memorable scene,
> But with his keener eye
> The axe's edge did try;
> Nor call'd the gods with vulgar spite,
> To vindicate his helpless right;
> But bow'd his comely head
> Down, as upon a bed.

I could not glean any details except that it was snowing, but tl fact itself had passed from hand to hand, tantalizingly suggesting wh

celess things might have been preserved from some now faded pages English history if we had the Oriental gift of memory and accurate nsmission. The oral rise of the Gospels in this way, prior to the liest manuscripts has, perhaps, never been sufficiently appreciated. s surprising, too, to realize how few lives are needed to carry us into origins of history. The members of the Council of the Congre-ional Union, if arranged consecutively instead of contemporaneously, uld reach beyond Eden, and could report, authentically, of pre-toric man.

The friend I was speaking of gave me, also, a graphic picture of one Wellington's great lieutenants in the Peninsular War, General ton, at the battle of Salamanca, leading his men, on foot, at a run, head bound round with a blood-stained bandage, waving his sword, l shouting words of advance, with lurid imprecations. Also, my nd was fond of relating how he often used to meet the Duke of llington riding down Constitution Hill in that quaint, tall top-hat, long surtout, and the white nankeen trousers in which he figures the page of history as vividly as with the cocked hat and military ak in which he rode round the squares at Waterloo. "The Duke" ever then called by a longer title—was always punctilious in the urn of a salute even from the humblest.

I am not in a position to give tone to this handful of chat by any ect reminiscences of royalty. I have never been an intimate at ckingham Palace and, for a simple reason, do not attend the *levées* St. James's. But I could tell, if I were malicious enough, a delicious y about a revered Free Church divine and his insistence, at the Court ors, upon padded calves. If I did permit myself the liberty of eating the incident, with its disastrous sequel, it would be a case in nt of how vanity is often a rather lovable virtue. We, none of us, nk the worse of Goldsmith because of his peach-coloured velvet-t. And it is laying a flattering unction to our souls to notice that brities are of like passions with ourselves. I have no snap-ts of royalties taken with my own camera, but I have borrowed a ative or two. I was told the following pretty story about Queen y by a famous specialist. A niece of his, a young married woman, a very artistic flat, which the Queen expressed a desire to see. The ointment was made and, as always, Her Majesty kept time to the ke of the clock. Whilst her young hostess was showing her royal tor round, Her Majesty noticed the picture of an officer. "Your band?" "Yes, ma'am." "A soldier, I see." "Yes, ma'am; a ier makes the best husband of all." To which the Queen replied, n prettily pretended anger: "How dare you say that? And my 's a sailor!"

I could fill a volume with stories I have heard from my dear and oured friend, the Lady Agatha Russell, the only surviving child hat great Victorian statesman best known to fame as Lord John

Russell. Talking with Lady Agatha is like conversing with histo itself. Hardly a great Victorian figure but was a guest at her fath table. One recollection is that of the Emperor Frederick, a v different man from his son the ex-Kaiser, saying with impassio sincerity: "I *hate* war." One very charming story concerns Qu Victoria, an Archbishop of Canterbury, and a collie dog. La Agatha, who was a great favourite of the Queen, was sitting with l one afternoon when the Archbishop and another ecclesiastical dignita called and were given audience. That day, however, the Queen w rather moodily reserved and made no conversation; and it was, course, not etiquette for them to commence. For what seemed interminable time there was a most uncomfortable silence: t situation was getting quite impossible when, suddenly, a collie d pushed the door open and came in bringing an *aura* of geniality. T Queen patted him and said "Good doggie!" the Archbishop repeat the same friendly overture, and the other ecclesiastic followed suit. T ice immediately melted and the situation was saved. The party becan a most happy one. Readers of Ian Maclaren will remember how a bal in a bus became the same sort of practical irenicon.

Another link in Lady Agatha's hands touches a more tragic bit history. She once showed me her father's diary, in which Lord Jo had recorded an account of his visit to Napoleon Buonaparte duri his internment in Elba. It was during the conversation that, w sardonic enthusiasm, Napoleon used the celebrated expressio "La guerre est un grande jeu; une belle occupation." Was a m brutal cynicism ever uttered! Lady Agatha tells a lighter story which a Napoleonic relic figures amusingly. Her father, the c guest at a Mansion House banquet, was showing the Lord Ma a gold snuff-box, a present from Napoleon. The first citizen, a wort fellow but weak with his h's, remarked, as he noticed the imper monogram: "Ah, yes, I see the (he)N." "Oh," said Lord John, thought Napoleon's bird was the eagle."

Lady Agatha once gave me a most interesting account of a gr festivity at the Tuilleries where her father and mother were fêted Napoleon III and the Empress Eugenie in 1870, just before the Fran German war. Lady Agatha, herself, was only a young girl, and h not yet "come out," but hearing she was staying with her parents at t British Embassy, the Empress insisted on her coming, and was mo kind and gracious to her. The brilliance of the function, though trifle garish, far outshone the splendour of the English court. B without any surmise of the dreadful debacle so soon to follow, La Agatha says she had a weird sense of some impending calamity. all seemed a brilliant bubble about to burst. And within three years s was standing on the same ground amid a charred mass of desolate ruin Could there be a more dramatic illustration of how *Sic transit glor mundi!*

Speaking of royalties, the only actual contact—too actual alas—I e had with a crowned head, one of the few left to-day, occurred in wise. Some while since, Albert, King of the Belgians, and his en, were visiting Rome when I chanced to be there, spending a day *oute* for the Near East. In the morning there was a procession with ost brilliant military display. In the evening the royal visitor was ent at a charity performance given in the Opera House. Having t the day in the musty gloom of churches I thought my temper- ntal balance might be preserved by visiting the scene of the enter- ment. It is magnificently spacious and the house was crowded to ifth or sixth gallery. When King Albert entered the royal box, mpanied by the Italian commander-in-chief, there was a tremendous ion. And Italians *can* express their emotions. I noticed one e touch that seemed pleasingly naïve and quaint. Whilst the great, ted audience clapped and hurrahed him, he clapped them in return. ttle before the performance closed I went out on to the grand rcase to see the King leave, anticipating something of interesting mony. There was, however, no guard of honour, or any sign of a tion. So I slowly sauntered down the almost vacant stairway, suddenly turning to look round found myself in violent collision a tall, handsome gentleman to whom I expressed a thousand ogies. He graciously bowed his pardon, and so King Albert and I ed on the best of terms. That was my only direct and personal act with royalty and it left me with a very pleasant impression of the 's debonair good nature.

Perhaps another little story which was handed me direct by a play- e of our present Queen Mary may be tolerated. The children were anging confidences. Prince Adolphus of Teck asked what they posed his plan was when he should be a man, and then proudly ounced his ambition: "Why, to marry old Vickey!" The refer- to his august relative was not exactly according to Court etiquette, t was rather a pretty tribute to the old Queen. It reminds one of lelightful compliment paid to aged Englishwomen at the beginning ne Prayer Book where, in the list of the prohibited degrees, it is "A man may not marry his grandmother," the gallant impli- n being that English grandmothers are charming enough for there the danger.

am not expert in the order of precedence, but *place aux dames* ot be a bad principle, and Lady Astor's name could not be bettered beginning. Like another lady much in the limelight, Lady Astor olific in intriguing indiscretions; but none that make her less rable or lovable. She has the true humourist's power of laughing rself. Once, after a meeting for which I was partly responsible on f of a philanthropy, I said to her—what was quite true: "Lady , your speech made this meeting." She replied: "Thank you, ou must not say that. People come to hear me out of curiosity;

and the papers report chiefly the funny things I say." In her tone manner as she said it there was a rich touch of that real humility w often goes with public audacity. I have never met or heard I Astor without being conscious of the charm and nobility of her per ality. She never shrinks from giving herself away in the finer sens that phrase.

I have the pleasant memory of a very interesting call upon Da Nellie Melba. My object was to induce her to sing at a great dem stration on behalf of a charity. Her location was very difficult to f but at last I wormed it out of her agent and found her in rooms at Ladies' Athenæum. There was nothing of the exotic extravaga usually associated with a world-renowned *diva*. The great sin received me in most comfortable fashion with the pleasant compla that clerics, beating up for charity, always came to people like hers I pointed out that, to begin with, there were not many people like h and that the fault was theirs for being so kind. This put the situat on a workable basis, but she fenced with the playful pretence: "Y know I can't sing," to which I encouragingly replied: "Have y ever tried? There's no telling but that if once you began you mi find you had quite a nice voice." That seemed to hearten her and promised, conditionally on being in England at the time of meeting. Unfortunately a malignant *Kismet* whisked her off to Antipodes. But the kindness was the same and was of a piece with generous graciousness which seems to radiate from this great qu of song.

The Thespian world is not the natural habitat of a Nonconfor pastor, but, if I may say it without forfeiting any odour of sanct I have the pleasure of some very interesting and delightful friends in that region. From a stage-colleague of Miss Julia Neilson T I had the following touching little story. Opposite the stage door provincial town, through the ground window of a mean little ho there could be seen a poor woman, evidently a great sufferer, but v a bright face, propped up in bed, and always busy making dolls. my friend passed by she got to smiling at the invalid, and from tha calling. It seemed the poor, lame thing, though always in p worked hard at making toys for slum children. My friend's h was greatly touched by the spectacle of a poverty-stricken h ridden sufferer spending her afflicted days in making sunshine others. She took Miss Terry to see her and the great stage-star v most kind, helping with delicate generosity and contributing libera to a fund for providing the invalid with a life-membership in a circul ing library. It was also arranged to keep a Good Samaritan tradit going, so that every company visiting the theatre should take so kindly notice of their protégée. The incident is one little answer of many to the scornful and uncharitable question put by Nathan to Philip.

Speaking of stage-celebrities, one of my pleasantest experiences
s spending a morning with Sir Frank Benson, the great Shake-
arean actor, and one of the best influences the modern theatre has
l—a cultured, refined, charming gentleman whose conversation is
iberal education. A Puritan pastor might be supposed to take
ıge in Sir Frank's reputed connexion with a famous archiepiscopal
ıily. As a matter of fact, he informed me, there is no direct relation-
p. Nor would there have been any need for my pastoral reputation
ide off on that. The conversation, which to me is a most memorable
, could not have been on a higher plane if it had taken place under
Primate's roof-tree. I gleaned from the great scholar-actor things
t enriched my gospel-outlook—especially war-time experiences of
in home-camps and at the front. He was finely aware of the
y in which some of even the roughest elements in the army were
ng driven to deep thinking on religious things. One of his lighter
ıches was very amusing. He was playing *Macbeth* at one of the
nps where stage properties were of a very primitive and meagre
d. When he came to the words:

> I go, and it is done; the bell invites me.
> Hear it not, Duncan; for it is a knell
> That summons thee to heaven or to hell,

tead of a deep, solemn sound, booming like the very note of tragedy,
re came the brisk ping-ping of an office bell. It says much for
self-possession of both stage and auditorium that in spite of
disaster the situation did not break down. In referring to this
st delightful meeting with Sir Frank Benson perhaps I may be allowed
luxury of boasting that he was so appreciative of a little war-time
se of mine that he asked for it to use in an address to the Eton boys.
isters get so much to chasten their vanity that the mention of a
ple windfall like this may meet with indulgence.

From a great intellectual and idealistic exponent of Shakespeare
a tight-rope walker is a far cry; but a friend of mind who was
mate with Blondin told me a curious fact about that lord of the
wire. The man—his memory is now almost classical—who was
nuch at home on the tight rope, thrilling the crowds far beneath
with his daring exploits, was so nervous when it came to crossing
ondon street that he had to be helped over by a policeman.
nan psychology, as preachers ought to know, is a very curious thing,
full of strange inconsistencies and surprises. I knew that great
onarch of mountains," Edward Whymper, whose first ascent of
Matterhorn has always seemed to me one of the most heroic
loits in all the history of adventure. What he endured and
eved in that, and other great climbs, ranks high in the record of
an accomplishment. And yet at home his tastes were delicate
his ways almost effeminate, the grasshopper being a burden
the crumpled rose-leaf an unendurable annoyance. Of course

with so much to his account he could well be allowed a few nice fa
And was not " Bobs ", the darling warrior of last generation, driv
into a state of sweating terror by a cat ! The mention of Lord Rober
whose kindly, grizzled old face is an inspiration to remember, brings
my mind the privilege I once had of meeting Lord Kitchener. It w
during the early part of the War, when his fame was at its zeni
I won't pretend that he consulted me upon the military policy of t
War or that we exchanged momentous secrets. But what did stri
me—very different from the popular idea—was his radiant geniali
I don't suppose I should have found him radiantly genial if I had be
a member of his staff who had made a bad mess of his particular jo
But the little touch I had with him quite dispelled the notion I ha
in common with everybody else, that he was crushing and curt as th
blow of a sword. It is pleasant to picture him as I found him whe
a happy freak of fortune brought me for a moment across his path-
a genial, kindly, exhilarating personality, with velvet on the steel.

I think the string of my rosary of recollections must have snappe
and the beads got a little mixed. Anyhow I find myself unable
marshall my memories as a drill-sergeant his men on parade. But
be promiscuous is not necessarily a vice with the *raconteur*. A
maybe it is by the suggestion of contrast that a scientist comes afte
soldier. Not long before he died I had the great privilege of a d
with Alfred Russel Wallace. As a scientific philosopher he, of cour
stood in the very first rank, sharing equal honours with Darw
Huxley and Tyndall. He was considerably over eighty when
called by invitation upon him in the beautifully-situated home
Broadstone where he spent his later years ; but he was as fre
minded and mentally alert as if in his prime. He courteously apologi
for putting his feet up whilst he talked, remarking that it was only
the lower extremities that he felt to be failing. In a most graci
way he opened up a rich store-house of memories. His account of
relations with Charles Darwin was particularly interesting. T
comradeship is one of the chivalries of modern science. The perso
loyalty of each to the other, their utter lack of jealousy, and th
mutual confidence make one of the most delightful pages of hum
friendship. When I remarked, " Of course you were really first
the field with regard to the main lines of evolutionary investigatio
Wallace replied : " Oh, no. It mustn't be put in that way. Darw
and I worked on parallel but independent lines, reaching the sam
main conclusions, each of us in his own way." Wallace also said th
on the eve of his first scientific expedition Darwin brought a pap
containing his investigations and conclusions for Wallace to de
with as he thought best, with the suggestion of placing them befo
some scientific society. The trust thus reposed in a man who mig
have been a jealous rival, and the loyalty of Wallace, make a ve
beautiful incident in the personal annals of science. Wallace show

a microscopic slide containing two or three biological specks, stating t if all their progeny survived, and their descendants, in a year re would be as large a mass of them as would equal a solid earth; l in a hundred years enough to fill out the solar system. Talk of ss production! What an appalling thing unchecked life could be! er all, the terrible scourges of nature may be merciful inhibitions. ere would be no living but for death. I enquired of Dr. Wallace e still retained his interest in spiritualism. He replied that though was not writing about it he had the same faith in it, adding a morable utterance that I like to lift to a higher association than le-rapping: "Those who have seen what I have seen *never doubt l never forget.*" At the conversation's close the veteran philosopher's ech was a fine instance of how

Old experience doth attain
To something of prophetic strain.

He spoke in glowing fashion of his outlook into the other life, of ich he said he never had a gladder assurance. "The vista was never bright" was his radiant testimony. I left him with a sense of ving been with a prophet on Pisgah, but a Pisgah gloomed with no n against entering the Promised Land.

And now I am in the same difficulty, in an infinitely smaller way, an inspired remembrancer of heroes who found his manuscript r-crowded with an embarrassment of riches. What article-writer lecturer does not have sometimes to sympathize with the lament What more shall I say, for the time would fail me to tell of ———!" netime, maybe, books and periodicals will be printed in shorthand l the same-sized page will contain five times as much. Perhaps, eed, an oral shorthand will be invented, by means of which achers can say five times as much; or, as some would hope, be five es as brief. In the absence of such a convenience some famous faces crowded out of my canvas, including some piquant contrasts: dstone and Winston Churchill; General William Booth and rles Bradlaugh; John Morley and Lloyd George; Charles Peace and d Fisher; Edward VII and Bernard Shaw; with smaller but not nteresting fry. I might have lived up to the Browning gesture:

There they are, my fifty men and women.

But, in spite of Einstein, space and time run out. Also I am omfortably conscious of having omitted what, probably, the Editor unt my contribution mainly to be—reminiscences of famous divines. ave been blessed with intimacies of that kind and count them ongst the experiences for which I am most grateful. These person- s of the pulpit and the lecture-room were not too much like the ures of them which rather oppressively adorned the walls and ums of their admirers. I have found even academic theologians ly human, with veins running red blood and not sawdust; and

pulpit stars who were not the quintessence of pomposity and sm egotism. I think of famous divines who might have stood for Milto "affable archangel," though without the celestial condescension th strange epithet suggests. Lord Dawson of Penn, in one of his rece vivacious speeches, seemed to regard ecclesiastics, especially teeto ones, as a rather dreary lot. The ones I have met—Anglican, No conformist and Roman (I put them in alphabetical order)—ha certainly not been what Americans call "bromides." There ha been as real men in the pulpit as in any place of commanding hum activity—in spite of all that devoted circles sometimes do to spoil then

One of the best treasures of my memory is a friendship given m by Alexander Maclaren, of Manchester. To write his name gives m a thrill. How we students of Lancashire College worshipped him To hear him preach was a more than sufficient compensation for no ourselves being on the preaching list that Sunday! To my min there was no preacher of his day comparable with him. Parker coul throw a weirder spell at times, and had more power of overwhelming dramatic, one might say theatrical, outbursts. But for "straight oratory with no touch of trick, and for direct pulpit power Maclare stood unsurpassed. His sermons, the very perfection of which ma them dangerous reading for hard-up preachers, have not the hold the once had. Indeed what pulpit style lasts from one generation another? The pulpit and the page are different things, and a gre part of Maclaren's power was in his personality and appearan He had the most intense expression I have ever seen on a human fa He did not so much look *at* you as *through* you. His rapt, searchi piercing gaze was a spiritual ordeal to encounter. His voice h not the thunder of Parker's, nor the mellowness of Spurgeon's, nor t majesty of Gladstone's. It was rather high-pitched. But at tim it had a rapturous note in it that thrilled one to the heart. His senten had an amazing literary perfection, but they never gave the ic of laborious polish. Everything in his preaching had the ma of the spontaneous and the intensely natural. I once asked him, w apologies for the impertinence, how he prepared his discourses a to what extent he relied on notes. He replied: "I carefully c the trenches and trust to the inspiration of the time to fill th with a spate." He also said he always had an elaborate skeleton notes, "but," he added, "I never use them in actual preaching- though I should be afraid of breaking down if I hadn't got them i my pocket."

He was, perhaps, the most aloof, retiring preacher of his tim and guarded his privacy like a miser his gold. But somehow o other I was privileged with free *entrée* to his study. Often I hav sat there listening to his talk, trembling all the time with hero worship. I induced him, once, to come up to the College and addre our Literary Society. Never has my head swelled more dangerousl

n when he expressed agreement with something "my friend, Burford," had said. The last time I saw him was on the eve of lement in my first pastoral charge, when he gave me some norable advice. "Don't trust to topical subjects or matters of sing interest. If you do your preaching will soon get threadbare. p on expounding Scripture and the pastures will always be fresh." ly wish I had followed that advice more persistently.

In speaking of John Clifford I touch a more recent memory. was a remarkable, almost unique, instance of a man of Petrine etuosity, always in fierce conflict, theological or political, who er made an enemy or lost a friend Up to the last this Sir ahad of the platform kept his pure singleness of mind and his d's heart. His magnanimity, his absolute unselfishness, his trans-ent sincerity, his genial humour, his sweet humility—these always ed him about with patent sainthood. His slight and fragile sique, especially as he grew old, added emphasis, by pathetic trast to his heroic spirit. He was of all men I have known the t of an egoist. Of that I had a lovely instance at a meeting of National Free Church Council. I was responsible for the plat-n arrangements, and before leaving the vestry for the rostrum ad out the names of those occupying the chief seats in the synagogue, he order of official precedence. Clifford, who had not yet arrived, his place appointed next to the President; whereupon the Rev. .Z. (let it stand at that), one of the most prominent and powerful Church leaders of his generation, but a touch egoistic, said very assertive tone: "No. I come next to the Chair." We all embarrassed and the situation was most uncomfortable. General Secretary, the Rev. Thos. Law, explained that the matter one of official decision, but the assertive divine insisted, and ally, on reaching the rostrum, changed the seat-tickets. I ed in the vestry for Clifford, to give him a mild hint of what had ened, lest he should hear a worse and more accurate account. attitude was most charmingly characteristic. He saw only the our of the incident and said: "My dear fellow, don't bother about all. X.Y.Z. likes that sort of thing. I don't mind about pre-nce the least bit. Put me in the back gallery if you like: or I'll l on my head in the corner." That was just Clifford. In his c oratory he was Cromwell charging at Marston Moor. In his t, lovable personality, full of humour and humility, he was a Church, modern St. Francis. My last time with him as his n-time guest, not long before his sudden passing, will ever remain ramental memory. As he sat and talked, so venerable yet so , I thought of that exquisite description in *Ecclesiasticus*. "As lear light upon the holy candlestick so is the beauty of the face e age." A grand confession fell from his lips: "All through my try it has been my chief aim to explore the mind of Christ."

There is hardly a more hallowed memory for those who knew h than that of Dr. J. B. Paton, of Nottingham. I had the honour being a successor of his in the ministry of the Wicker Congregatio Church, Sheffield, his only pastorate; and he blessed me with generous friendship. No man I have ever known gave me a grea impression of soul-greatness. To see his fine face light up as spoke of one or other of his many projects was an inspiration. Th are some gifted men whose very greatness oppresses you and ma you feel small. The effect of his personality was just the oppos He made *you* feel great. He always seemed to lift you to his o level. He always made something in you respond to his own her note. He was never the great man looking down upon you in c descension and patronage. His was not a popularity of the pulp platform or press. He hated the limelight, and worked mainly—to u a mean phrase in a high sense—"behind the scenes." But in t Christian philanthropy of his day no man had a greater hand. H brain teemed with practical schemes from University Extensi Lectures (his original idea) to Labour Colonies and Epileptic Hom In practical service his was the most fertile mind of his day. M Gladstone esteemed him greatly and paid a memorable visit to home and the College he founded at Nottingham. Mrs. Paton, a graci and kindred spirit, once told me, with justifiable pride, of a tribute p to the moral greatness of her husband by John Morley, whose integ was "more than coronets." He stayed with the Patons two or th days and talked with Dr. Paton, hour after hour, on questions of m social, and even theological, import. Morley was not a man to "s over" in his speech. His rather frosty reticence, almost cynica its reserve, made him anything but garrulous and effusive. Bu saying "Good-bye" he added: "I want to say this, Mrs. Pa If I knew half-a-dozen Christians like your husband I should fe had to consider my position over again." A remarkable testim indeed, from one of Morley's manner and temperament. We tal "inspirational" men. Of all the torch-bearers I have known handed on brighter flames than Paton of Nottingham. Amo the treasures I keep is a typewritten letter on a purely formal m in which he had crossed out the conventional ending, writing inst in his own failing hand: "Yours very affectionately." That the man; always giving his heart away in service and love.

Anecdotes never end; but articles must. May I finish with general impression? A "moral" is a *gauche* appendix to a fairy-ta but perhaps a catena of reminiscences may have a last link of se ment. The cynic says no man is a hero to his valet. Well, I h been a valet to no hero, though I have known men the latche whose shoes I should have been proud to unloose. But this I say: I have had no disenchantments. I have seen some heroes to speak, *en déshabillé*, but they have not lost glamour or greatn

deed, the more I see of people, great or small, the more I love them. ith me, familiarity has not bred contempt. I would say "Amen" Tennyson's fine testimony:

>wmen, shepherds, have I found, and more than once, and still could find, ns of God, and kings of men in utter nobleness of mind.

If, like Abou Ben Adhem, I ever woke to find an angel by my bed-le, writing in his book of gold, I would humbly beg:

I pray thee then,
Write me as one that loves his fellow-men.

W. K. Burford.

THE WORLD CONFERENCE OF FAITH AND ORDER.

On beginning the night journey from Paris to Lausanne, I inform some youthful inhabitants of my compartment that they would ha to conduct themselves with becoming order and sobriety as the tra would be full of delegates going to an ecclesiastical Conference Lausanne, and that there would probably be a ministerial delegate every compartment. One of them immediately reported to h companion that the train would be full of "old Johnnies going to Church Conference." Some hours later she was as embarrassed as modern young person can be when I admitted my identity as one the "old Johnnies."

I imagine, however, that her opinion would not have been greatl revised had she attended the Conference. Differing greatly in appea ance, in garb, and in opinions, with long-haired Eastern dignitarie sitting side by side with Americans in Palm Beach suits or with Chine and Indian Christians, we were alike in this, that none of us could called young. It is probable that there were not half a dozen peop under forty in a Conference called to discuss the "Faith and Orde of the Church of the future. When will the Churches begin to recogn that wisdom is not confined to the middle-aged and the old? T vision, the energy, the enthusiasm of young people between twenty-fi and forty are among the best assets of Christendom to-day, and th were entirely without direct representation at Lausanne. Is it a wonder that frequently there was evident in the Conference a sense apathy and indifference, a feeling that all the talk was beside the mar How one longed to put a young Christian on the platform—the avera age of the programme speakers was probably over sixty—to make audience realize that unless the Churches awake to the magnitude their task and the seriousness of the situation, the rising generat will be altogether lost.

Nearly 400 representatives of ninety Christian communions gathe together; only seven were women; all were middle-aged or o These facts speak for themselves.

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It would perhaps be useful to say a few words about the relati of British Congregationalism to a Conference of this kind. Wisely w did not take up the position of the English Baptists and absent ourselv from the Conference altogether, but it cannot be said that we thre ourselves into it with any enthusiasm. The general impression in th denomination seemed to be that nothing could come out of th Conference, and thus we were by no means as adequately represente

were many of the other denominations. Dr. Garvie reflected great edit on Congregationalism by his heroic and indefatigable service to e Conference, by his management of its sessions from the Chair, and by s linguistic skill, but his time and energies necessarily were almost tirely occupied by these duties. The other British Congregationalists re Dr. Bartlet, Dr. Berry and the present writer. Dr. Ritchie from nada and the Revs. G. Parker and H. Sumitra from South India also presented Congregationalism. The British Congregationalists never et together to discuss policy or the adequate presentation of their ews to the Conference. True, there was a meeting with the American ngregationalists, but it was more formal than fruitful. In the nference each Congregationalist was a law unto himself and did that ich was right in his own eyes. Of course, to some that may seem a ting and adequate expression of the spirit of Congregationalism, but did not enable others to get the Congregational point of view! deed, it had to be left to the Bishop of Bombay to inform the delegates at Congregationalism was. He gave such a caricature of the ngregational conception of the Church and the ministry that people turally began to ask what Congregationalism really did teach!

Compared with ourselves the churches with closer organization re much better represented in every way. The Church of England, example, had the wisdom not merely to secure proper representation all the Sections, all the groups, and all the committees, but to have views presented in each group. The Orthodox Church, too, saw that ch group considered the points it desired to raise. We do not expect, course, that Congregationalists should be as well drilled as these mmunions, but we should be wise in future gatherings of this kind to ange for a full delegation, and to see that its members meet together orehand and continue in association throughout the sessions.

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From the denominational point of view one valuable discovery was de—that of the existence on the Continent of a Church-type that is large measure Congregational. Alike in Switzerland and the Near st we found that there were Churches so far Congregational in ir constitution and practice that our relations with them should be ch more intimate. It is to be hoped that the denomination will get o communication with such Churches as soon as possible; an erchange of greetings, and subsequent closer fellowship and operation could not fail to be of advantage all round.

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Criticism is never a pleasant task, but if future Conferences of this d are to be held, for their sakes we must recognize present failures. ssibly it was because the task was too big to be measured beforehand, when the testing time came the organization of the Conference broke vn, and for a time almost failed to function. A daily bulletin, with

announcements in three languages, is a *sine qua non* for an internatic Conference; it saves much time and is an indispensable means communication. At Lausanne we neither knew where to find each ot nor where to get the means of information; it was left to the instinct delegates to discover that they were supposed to register their nam and where; and no map was provided to show the location of t meeting-places. Interminable time was wasted in the early sessio details of procedure being discussed (and translated) *ad lib*, with t inevitable result that important discussions had to be hurried a critical decisions made in an attenuated assembly in the last wee Very efficient translators were available, but it was not until Dr. Garv took the matter in hand that they were given clear instructions. Inde the Conference began so badly that despair was general at the end of t first day; to Dr. Garvie almost the entire credit for the recovery w due; but at lunch, so to speak, the score was eight for twenty-five, an it looked like a complete debacle.

And then, when we had been flooded with literature, much of t superfluous, for months before the Conference, at Lausanne there was sudden spasm of economy; members of the Conference failed to secu copies of the sectional Reports that were being discussed, and arrangements seemed to have been made with printing and duplicati firms in the city to do the necessary work of the Conference from d to day. If three tri-lingual speakers like Dr. D'Aubigné, Dr. Deissma and Archbishop Söderblom, with Bishop Brent and Dr. Garvie, had be a supervising committee, to spend fifteen minutes each evening arrang with the secretary all the business for the next day, much confus might have been avoided. From all quarters one heard that organization at Lausanne compared very badly with that at Stockho

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The Conference, as we have said, began badly. And not even fine spirit of Bishop Brent, who, with the handicap of physical weakn never failed to inspire hearers with his own vision and passion for uni prevented the opening service in the Cathedral from being disappoint In that service we were asked to repeat the Apostles' Creed, wh seemed to be begging one of the chief questions of the Conference at beginning. Nobody, as far as we are aware, minimises the value of work of those who, centuries ago, safeguarded the life and faith of t Church by formulating the historic Creeds, but it should be more th evident by this time that the Church will not become one by repeati the formularies of fifteen centuries ago. We are, as it happen acquainted with Churches that make frequent use of these Creeds, a it is never their unity that impresses us! Are we to understand t Creed as Bishop Gore understands it or Dean Inge, the Bishop Birmingham or the Bishop of Gloucester? The sight of Christia repeating together phrases which they interpret differently, or in t

teral meaning of which they do not believe, is precisely the kind of ning that drives observers farther and farther away from the Church.

That lack of reality which was the Conference's greatest weakness as thus manifest at the very beginning. When shall we learn that very time we make an equivocal statement, or practise reserve in regard truth, we limit the power of the Holy One and interpose bewildering ists and suffocating smoke screens between the light of God's love and ose we should lead into its rays? The reality and the simplicity hich are the marks of Christ's Gospel and the first requisites for His hurch were not very evident during the first days at Lausanne.

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The plan of the Conference was as follows. The three subjects—The Church's Message to the World—the Gospel"; "The Nature of ne Church"; and "The Church's Confession of Faith"—were troduced to the Conference, which then divided into three Sections or the consideration of each subject. After a Section had discussed s topic and its procedure it split up into numerous representative roups, each of which prepared a statement. From these statements committee made a composite Report, which, after consideration by the ection, was passed on to the full Conference. The same course was llowed with the second batch of subjects—"The Ministry"; "The acraments"; and "The Unity of Christendom and the relation hereto of existing Churches." All the Reports thus arrived at were eceived *nem. con.* by the Conference and sent on to the denominations or consideration, with the exception of the last one: at the last moment he intervention of an American Episcopalian prevented the reception f this Report, which was referred to the Continuation Committee.

It was, perhaps, in the committees of the Sections that the best vork was done. There men representing very varied opinions really ot to grips, and extremely valuable discussions resulted. The iversity of view may be illustrated by the names of the committee on The Nature of the Church" Section, of which the present writer was ne of the secretaries:

Dr. W. Adams Brown (Presbyterian), Chairman.
The Bishops of Manchester, Dornakal and Bombay (Anglican).
Archbishop Söderblom, Ex-Chancellor Simons, Genl.-Sup. Schian, Dr. D'Aubigné, Prof. Ménégoz, Prof. Lang, and Mr. Piper (Lutheran and Reformed).
Dr. McArthur (Bapt.).
The Bishop of Novi Sad and Prof. Alivisatos (Orthodox).
Dr. Workman (Methodist).
Dr. Parkes Cadman and Dr. Peel (Cong.).

t was in committees like these that there were new possibilities of nderstanding other points of view and of those close contacts leading o international and inter-communal friendships that may be of the

greatest service in the future. Here there was no lack of plain speaki but there was also a general and sustained attempt to respect t consciences and safeguard the convictions of others.

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About the Conference as a whole there were varying views. Son thought it had been eminently successful, having accomplished quite much as even optimists had a right to expect. To gather togeth Christians of such widely-differing opinions and to secure such measure of agreement was, without doubt, a great achievement especially was there general pleasure in carrying with us as far as we di the representatives of the Orthodox Church. Everyone present a Lausanne, it is safe to say, had his horizons broadened and was shake out of parochial views; we shall none of us be quite the same again The Eastern dignitaries probably heard the views of English Fre Churchmen expressed as they had never done before—while it did Free Churchmen good to see how tenaciously and loyally the Eastern Churches held to their fundamental principles and to be reminded o the values there are in history and tradition. Anglicans could not help learning that "the dominant Church in Southern Britain" was, afte all, not the Church Universal; Continental Protestants and Ol Catholics discovered a worth in Anglicanism and in Methodism that the had not before recognized, and English-speaking Christians were mad very conscious of the witness of the Reformed and Lutheran Churche of Europe. By this fresh mutual knowledge the ground was prepare for all the Churches to make a new start in laying the foundatio for future building: seriously and prayerfully each denominatio must give itself to the examination of the Reports and the elucidatio of the truth.

It is a pleasure to chronicle the fact that the Conference showed th world—or perhaps we should say that part of the world which took an notice—that Christians could speak the truth in love and discu deep-seated differences without losing their tempers and with respe for each other's convictions. From this standpoint the Lausan Conference, we imagine, would compare favourably with any of th General Councils of the Church. In this spirit of amity and goodwi in the widening of views and the frank interchange of opinions w believe the permanent value of the Conference is to be found.

But it would be foolish not to recognize the fact that many were disappointed and left the Conference feeling profoundly depressed Especially were laymen present extremely emphatic concerning the lack of reality so frequently manifest; they considered the atmosphere academic, and out of touch with life and with present discontents. In some cases their feeling was so pronounced that in private they talked of going back to their countries and abandoning their Church relation ships, feeling they could do more for Christ if not attached to an

titution so fettered by the grave-clothes of the past. It is to be gretted that these views were not more often expressed on the atform ; they would have brought a keen invigorating Alpine breeze o an atmosphere altogether too close. Even though representatives the Mission Field implored the Conference to face the situation frankly, gging the older Churches to get together so that in China and India eat opportunities might not be lost, they had little effect on many of e listeners. Even though it was made clear that the younger neration was growing up outside the Church and the great democracies the world passing by on the other side, there seemed to be no desire the part of many to forget the things that are non-essential compared th the great commission, no resolve to strip themselves of all pedimenta and gird themselves for the task. The schoolboy wrote : The Pope lives in a vacuum," and he described the residence of a good any Churchmen at Lausanne—of all communions : they fiddle soothing nes while the city burns ; they talk interminably about the necessity Creeds, Orders, Sacraments, while the Church bleeds to death.

It was not merely laymen, or Free Churchmen, that had this pression of unreality : on all sides were those who felt that the nference was really not meeting the situation. The Metropolitan rmanos said that some of the Reports had been drafted

> " on a basis of compromise between what in our understanding are conflicting ideas and meanings, in order to arrive at an external agreement in the letter alone. Whereas, . . . in matters of Faith and Conscience there is room for no compromise."

d Mr. Athelstan Riley, in a moving testimony, spoke for many who are nmonly opposed to him when he said :

> " Dear brethren in Christ, believe me when I say that my heart goes out to you—the heart of a great sinner to godly men—the heart of one whose highest ambition it is to be the last in heaven and bring up the rear. Believe me when I say I have a passionate desire to see you united with me in Faith, in Order, and in Worship. But I cannot allow you to be deceived as to my attitude. The reunion of Christendom will never be accomplished by ambiguity of language or concealment of thought."

It was repeatedly denied that there had been any efforts to cloak ering opinions with ambiguous phrases, but the plain man who l his convictions strongly was inclined to smile at the persistence hese official denials, and to think the right of the matter was with Metropolitan and Mr. Riley. The plain man in turn, however, laid self open to the charge that he was expecting the Conference to t with matters entirely outside its range: "faith" and "order" it may be, "unreal" to the "practical man" at the very start, and e weeks with them he found trying to his patience.

It does need to be made perfectly clear again and again that the are things about which we too cannot compromise. We believe th the Church is composed of all those who love the Lord Jesus Chr and are trying to serve Him. They may worship in varied ways, a organize themselves after different patterns. They may belong Roman Catholic, Orthodox or Protestant Churches ; if they are tryi to follow Christ Jesus they belong to His Church, which is wider th all. We Congregationalists have no concessions to make, because make no limitations ; we are gladly and profoundly conscious of uni and of communion with all who name the Name of Jesus. But v cannot allow anyone to limit this conception of Christ's Church. Ti and again at Lausanne the view was put forward that the Church composed of those who have been baptized, and those only. No matt how closely a man may be following in Christ's steps, if he has not be baptized he is not of the Church. In such a mechanical view of t Church, and in all that follows from it, we can never acquiesce. Rath would we be outside the Church with many of the unbaptized we know Friends, Congregationalists, members of the Salvation Army—peop whose shoes we are not worthy to unloose, than inside a Church with narrow, uncatholic and unchristian a basis.

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And, of course, where we had a supreme opportunity to giv convincing object lesson to the world we failed : the unreality manifest to all. No Conference Communion Service was possi Bishop Brent spoke of Dr. Garvie as " Captain Garvie, who had brou the ship to port " ; but it was quite impossible for Captain Garvie, had presided at the sessions of the Conference, to administer Sacrament of the Lord's Supper to us all. Men still bar the way to table of the Lord ; so with pain and regret we are compelled chronicle.

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But there is ground for hope, and Lausanne turns the face of Christians to a brighter day. When Churches have been sundered centuries it is not to be expected that the labours of a few years unite them. When barriers have stood for generations they canno demolished by a blow. But they are being undermined : they obviously crumbling ; and one day, perhaps sooner than many of expect, they will fall suddenly, even as the Roman Empire fell. T wise course is that suggested by Bishop Gore early in the Conferen if we find our difficulties in regard to faith and order insuperable we m join together in " life and work," follow on Stockholm's beginning, a in united service for our common Lord draw nearer to each other. the words of the declaration of the Orthodox Church, " the most we do now is to enter into co-operation with other Churches in the so and moral sphere on a basis of Christian love."

The message of Lausanne is really a call to all the Churches, not rely to examine a series of Reports, but to prepare for action. To ry Church, as well as to the Anglican, words recently written by Canon ven are a trumpet call :

" If the Church responds faithfully to the World-call, catching the inspiration of a cause too vast for her achievement, she will find her vision of God and her interpretation of Him clarified. Faced with so great a draught of fishes, we Anglicans cannot waste time on jealousies or precedents, but inevitably beckon to our partners in the other ship. It is obvious to every honest mind that the Church of England is not the only boat upon the beach, the one ark outside which there is no salvation. Nor on so grand an occasion can we wait to argue about rigging and tackle and the final division of profits. These other boats are sea-worthy ; and the shoal is in the bay. Let the whole fleet be launched and proceed on an ordered plan to its fishing, with the comradeship that comes from sharing in excitement and adventure. We shall soon find out when we get to sea which of us is best equipped and best handled ; and some day the shipwright will build a new model that shall combine the excellences of all the old ones. Probably even then we shall discover that no one vessel is suited to every emergency, that we want the strong and the heavy and slow as much as the dapper and the nimble. Some of our gear is antiquated ; much of our top-hamper is superfluous. If it hinders the work, we can throw it overboard ; if it can be improved, we will do our best to patch it up. The fish won't wait while we argue and criticize. Stop talking ! Shake hands ! Man the ships, and to sea."

EDITOR.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developm in theological thought and in ecclesiastical organization, but also praci experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem one part of the country, the rest of the Churches remain ignorant, and we t that these pages will not only serve as a clearing-house of ideas and a rec of changing emphasis, but also broadcast valuable information of progress Church and denominational life.

Our representatives in the Colonies and the United States will from ti to time contribute accounts of similar movements. The Editor will be g to consider brief articles serving this purpose.

PASTORAL PSYCHOLOGY AND ITS TECHNIQUE.

"WHILE the value of a knowledge of character is often recognized, it the one subject which is never systematically taught because there little or no systematic knowledge about it."

These words from Shand's epoch-making book, *The Foundation Character*, first brought home to me what my training at the univers and theological college had lacked. I had learned much from professors, but it was not until I read that sentence that I realized almost total ignorance of the movements and expressions of that s I had been sent out to save. Indeed, outside of the metaphysics c in Aberdeen, I cannot recall any attempt to tell us what that soul v I was conscious during the seven years' training that there was so thing lacking but what it was I had never been able to define cle to myself. I had no quarrel with what was taught; it was what not taught—and probably at that time could not be taught—that to make the work of the ministry so hard, ineffective, and someti so unsatisfying. In ethics, where one might have expected learn something of how men become good or learn to love the g we were told that our problem was not that of helping men to rea the good but rather to understand what the good was. Indeed, et did not seem to care whether there was a good man at all. It v something, however, to have got a criterion of the *summum bonu* The psychology class did much to stimulate interest in the basic mate of character; but psychology was still dominated by the idea that t rational and intellectual processes were all important in the achie ment of character and belief. No differentiation was then ma between mental development and psychological development, betwe the formation of an intellectual system and the integration of instincts and emotions with their conations in a unified personali It was never realized that a man may be brilliantly intellectual and

ject of the most irrational fears or impulses; that he may be ntally well developed and psychologically little more than a child. e fields of ethics and conduct, psychology and character were still logic-tight compartments.

Expectations grew high as I entered the theological college. There ely one would learn how to bring home what was called "saving th," how the grace of God works in the upbuilding of character. e university did not profess to be practical, but I hoped that my ining in theology would be not unlike that which a lad receives who s taken an engineering degree and then spends three years learning apply his knowledge to the concrete problems of machines. Again, m not complaining; what I did receive has been of great value; professors gave me much, but they never helped me to mint the d into the current coin of the realm; it was never related to the ual work of the ministry. Pastoral theology at least, one would ve thought, should give some knowledge of the anatomy of the soul, organs of character, the moral diseases that sap the spiritual life and ng the soul to the lowest depths of despair. We learned about how conduct marriages and funerals, but we got nothing that might help to understand the sheep; to detect the signs of disease; nothing of therapeutics of the soul.

Conscious as I am now of the lack I was only vaguely conscious of hen. The sentence from Shand illuminated like a flash that the ject I ought to have known most about had scarcely even been roached. Of a systematic knowledge of human nature we got hing.

It was this revelation that turned me aside from the exclusive study heology. To have a conception of God is of infinite value; to have ospel that can change human nature is to have a message; but I n realized that half our work is ineffective because we have little or knowledge of the soul we desire to bring into relation with God; f the human nature to which the Gospel has to be brought home.

I turned then to the study, not of the things most surely believed, of "the will to believe," not of the ideal, the *summum bonum*, but he channels of grace along which the power of God unto salvation es to the soul. My theology might still be shaky, but my ngelical experience was sure, and it was this latter I had been missioned to transmit. I may have misunderstood the grace of l—indeed theology is still undecided as to whether it is an attitude God or a substance—but I could not doubt the promises of God; grace was to be sufficient for all our need. Yet here was I fronted with those who knew and wanted to do what they ought to and could not; here was I anxious as ever soul was to bring the sage home, yet ignorant of the *how*.

Fortunately for me I had kept up my studies in philosophy, ethics academic psychology, although the last had been modified already

by the study of James; and with a university knowledge of biological point of view I had a fair preparation for the study of "New Psychology." My interest was not speculative; it was practi I wanted to understand the processes behind behaviour; how bel came to have dynamic force; whether it was possible to direct mind towards interests that make for character; whether it possible to understand how differences of character, temperament a personality arise; how temptations come and how they are overcor After an extensive study of the psycho-analytic school I was convin that it had much to teach the teacher, the preacher and the edu tionalist generally. With the end of the war came the experiences those who had dealt extensively with war neuroses and the correcti of the over-emphasis on the sexual element in motive. I saw hum nature in a new perspective, with instinct and emotion not as t enemies of the spiritual life but as its allies, with the determini influences for character, belief and personality playing upon us lo before the rational or intellectual processes have much power. B still I had no opportunity of correcting or verifying the views of medi psychologists; I was unprepared to draw conclusions from their stu of abnormal cases; and I could not agree with McDougall's theory conscience or of reason as being unable to initiate any action. Had mind no end in itself? Was it just a new instrument in the servic instinct? Had conscience neither authority nor power? Was mere spectator of the moral conflict and reason but an arbiter amon values with no power to intervene? I was convinced, however, t repression of instincts and a wrong view of our human nature, lead to a wrong sense of guilt and false moral conflicts, lay at the root of failures to become adapted to the realities of life. The "unconsci motive" made clear to me many things which had been obscure. the positive side I had become persuaded that a faith that intelligent, a prayer-life that was real and not in a logic-tight comp ment, the expression of the self in activity, were valuable therape agents.

I cannot detail the steps I took to get a practical application of knowledge I had gained. Suffice it to say that my pastoral work g me good opportunities, while the opening of Clinics at Belgrave Chu Leeds, and Albion Church, Nottingham, widened my experience firmly planted in me the belief that this branch of psychology infinite worth for the minister and pastor.

That I may get the ear of those who may think that all psyc analysis is wedded to the belief that the sexual element is the driv force of life, let me at once say that psycho-analysis is both a method a a theory. Every psycho-therapist, whatever his psychology, uses analytic method. That method is summed up in the phrase *talk things over and talking them out.* We need not boggle over the w by which the method is described. Freud calls it "psycho-analysis

r Purves Stewart designates it " mental exploration "; and Dr. W. M. rown has settled upon the word " autognosis," *i.e.*, giving a person a nowledge of the mental processes behind his trouble. Every method an attempt to get into *clear* consciousness the processes, conscious, bconscious or unconscious, that have become disturbing factors in the ental, physical or moral life of the person concerned. How effective the ethod is I may illustrate from two cases.

A family had lost a boy in the war—" missing," and then " missing, lieved killed." Two months afterwards the mother began to lose terest in everything, lost weight, and was on the verge of a nervous eakdown. I asked the father whether he ever talked about the boy the mother. It was the subject he never mentioned, as he thought was best not to re-open the wound. I advised him to talk much about e boy. I took every opportunity to speak about him to the mother. ne pent-up emotion got relief; the fears as to how the boy died got o and were faced. Her interests came back; above all, that which e could not speak of at first without the most painful emotions came give her great happiness. To speak about her boy was not merely bring back the memory of her loss but grateful memories that she had ared him; what he was, not what she lost, came to be the chief ement in her experience.

The other case is that of a woman who, when three months preg- nt, began to be afraid of everything. Lassitude, sleeplessness, all the urasthenic symptoms, made their appearance and her religious faith emed to be going. In our talks I learned from her that she had pre- ously had a miscarriage, and that since she had undergone an operation prevent the recurrence of such a disappointment. During her first perience she had been very cheerful and in good health, and there emed to be nothing to account for her present state. Gradually it me out; and the manner of it shows how the mind represses what is inful. Her first baby was prematurely stillborn, and there was no scarriage in the true sense of the term. A foolish nurse in the Home which she had gone told her while still in a very weak state of health at her baby had been deformed and would have been an imbecile d it lived. The fear which she had never faced, and which was now aching itself to anything and everything, and using up her strength being kept out of consciousness, was that the baby when it came ght be abnormal. To get it talked out, to get it faced and seen in its ie perspective, was to safeguard both prospective mother and child.

As ministers we are all familiar with the old way. McDougall in his *normal Psychology* sums it up in a neat paragraph worth quoting: A common method of attempting to forget, and one frequently ommended, is to busy oneself with activity, to golf or fish or hunt take a trip or plunge into one's work. But we know the method often ls of success. If the patient can develop a keen interest in such ivities, well and good. . . . But the difficulty is that in many

cases the patient cannot develop any interest in his work or play, . . his energies are so much concentrated, 'fixated' on the problem, t sorrow, the remorse, the humiliation, that all other modes of activi are inhibited and cannot obtain a sufficient supply of energy to enab them to be carried out with zest or interest; and the conflict continue In such cases a facing of the facts and a revaluation of them is the tr indication."

It is the method, and not the theory with which we are concerne But the method is only possible if there is some knowledge of th underlying elements of character, its malformation; the mind, i conflicts and tendencies. For pastoral psychology it is essential tha the minister should know something of the innate tendencies and ho they are normally satisfied, and how they come to be perverted; h should understand how the sentiments are formed—that is how the min acquires tendencies to feel and react to certain objects, causes, person The mind itself has the innate tendency to organize its emotions an conations round definite objects. A mother-sentiment is soon acquire Sentiments are character, and they are the main channels of the mind control over the instinctive tendencies. Ethics cannot be divorce from the psychology of character; and the minister or educationali must have some idea of the sentiments that make the "good man" he must be able to answer the question: What do we wish to make human nature? He would be wise, too, to ask himself whether hum nature can become the something he wishes to make of it. Then agai there must be some knowledge of the psychology of conflict, repressio and the "unconscious."

Here I can but briefly outline and illustrate from those with whc I have talked either at home or in the clinics.

Anyone observing behaviour closely cannot but be struck by t fact that *all behaviour is purposive*. Even our "free associations" a guided by some tendency towards an end. Thought itself is always t tool of desire, though not necessarily of instinctive desires alo Thoughts are the outcome of a felt need. Thus to understand hum behaviour one must know the end which it is subserving. The end m be hidden from consciousness; the means taken to secure the end m be of the most irrational kind. The older view was that the wrongd was either insane or obtuse in the sense that he would not allow l reason to show him the sinfulness of his ways. To-day we recogni that the very reasons for his behaviour may be inaccessible to reaso To understand behaviour one has not so much to understand th alleged reasons that one supposes to lead to it, nor the reasons by whic it is justified, but the purpose, instinctive or acquired, which lies behin it. It is by no means uncommon to find people who take a "flig into disease" to realize some end. I have one boy attending the clin who has developed a serious illness for no other reason than to get prolonged holiday; "school pains" which have no organic basis a

equently met with; sleeplessness can get a child into the parents' d; students are not unknown who can save up their illnesses until amination week. Not the least frequent of these I have found is at of women who can make themselves seriously ill to avoid *coitus* the possibility of any more children. In all these cases the motive hidden from consciousness. The illness is not shammed; neurotics e not malingerers; the morally diseased are not sinners.

The possible ends we can seek arise either in our instincts or in our ntiments. To a large extent the child is dominated by instinctive ds; but these ends play a large part in the lives of us all.

Nevertheless, the instincts are not the most fundamental elements the human. Instincts are not ends in themselves; they are there subserve the organism as a whole and it is fallacious to speak of them seeking satisfaction as though they were self-contained entities or though they had claims in their own rights. Satisfaction is only ssible to a mind. Instincts find their biological meaning in serving e organism as a whole; they find their ethical and spiritual meaning serving the personality as whole. Immediately they fail to do that e mind becomes divided to that extent, and a tendency to failure of ntal, physical or moral functioning sets in. This at once brings us o the sphere of conflict and repression. There is little or no agree- nt among medico-psychologists as to what are the repressing forces. Dougall thinks that the repressing force is the self-regarding ntiment; Freud the Ego instincts. But what of the mind itself? it a mere spectator of the conflicts? The difficulty, I think, lies in e fact that there is no clear theory of the mind itself and its functions. *e function of the mind is to co-ordinate all our interests and values, and regulate its experience. Conflict arises when the mind fails to regulate experience, or fails to co-ordinate its interests and values.* "Conflict," s McDougall, "is always a conflict of incompatible motives, that is say motives that impel us to incompatible goals." In my opinion e of the motives will always be the mind's own function of integrating, fying, or co-ordinating its own experience. Hence conflict arises en an impulse cannot be regulated, when its indulgence could not be ordinated with the ends of the self as a whole, when some experience eatens a sentiment, or the sentiment itself is deprived of its object, or example in the case of the loss of a loved one. The mind refuses ndulge in "sinful" desire, attempts to repress it, or, if necessary, solate it; and there results what is called "dissociation." If the ire is satisfied then remorse sets in. One or two illustrations will us here. Here is a girl with all the symptoms of neurasthenia. re was nothing organically wrong. There was a long history of sturbation with ceaseless attempts to overcome the habit. The lack nergy, the headaches, the depression and sleeplessness, explain nselves. The mind cannot co-ordinate the desire with the moral iments, fails to regulate its desires arising from the instinct. The

energy used to overcome the habit, to keep a watch over the desir explain the lack of energy, headache, *etc.*; while the depression is t outcome of the remorse in a mind already torn by the conflict. T cure lies in talking it over and talking it out, helping her to understar the nature of her temptations, their origin—if that be possible—helpi to take away the sense of guilt that she may get a new start. Eve element of the conflict must be brought into clear consciousness. Th is not enough; the mind must be strengthened on the moral ar spiritual side that the energy of the instinct may be sublimated.

It will be best now, to relate types of cases which come or are sent the clinics or to my home. Here is the case of a business man—an earne Christian. His symptoms were irritability, bouts of deep depressio fear of a crowd, a tendency to collapse in a church or chapel, whi during prayer he must keep his eyes open lest he faint. There we also physical symptoms which I need not discuss here. Analysis showe that his first fears, *etc.*, came while an adolescent and during th masturbating conflict. After marriage he was all right to a large exten then there was this re-appearance and for long he had had to kee away from church. "How old is your youngest child?" "Five. This coincided with the beginning of the second breakdown. "What a you doing to prevent any more children!" "Nothing." "Nothing in this context always means *coitus interruptus*. This is one of the mo frequent causes of neurasthenic symptoms or anxiety-neurosis amo married people with one or two children. The husband alm invariably becomes irritable; not seldom the woman also; oft the latter becomes sexually anæsthetic with consequent disincli tion; and relations worsen. Temptation to promiscuity may arise, a even if inhibited the man may doubt the reality of his spiritual l while the finer relations between husband and wife may disappe In this particular case we talked over quite frankly the whole of sex relations; they were seen in a new perspective, and within a mo every symptom had disappeared. What one has to grasp here is t organic needs when naturally stimulated must be dealt with natur either by natural control or natural satisfaction, or sublimated.

Two cases will illustrate perfectly the difference between morally diseased and the true blue sinner. A lad was sent to me b doctor for a sexual aberration which was compulsive. There was ev sign of remorse; he was a very well-disposed lad, apart from t compulsive act which had led him into trouble. He had no idea w he should have this particular desire. The root of the trouble lay the fact that his first sexual experience when a child had this eleme as part of the total experience; then when he came to sexual matur this element always came with desire. I was able to bring back t experience with vividness to his conscious mind and to explain t whole process. So far there has been no recurrence; the m association has been broken. Here we have the truly morally disea

e origin very largely was chance ; the experience was repressed for ars ; the lad's only desire was to get rid of his compulsion.

The other case was that of functional exophthalmic goitre. In alysis one quickly penetrated into a cess-pool ; there was no shame ; desire to get rid of the causes. This was a case that illustrates ekel's dictum : " The neurotic wants the pleasure without the guilt." deed it is doubtful if one could have found any guilt. There was fear disease, but little or no moral fear. Here you have the sinner ; and analysis is of any use ; nothing but the grace of God awakening him a sense of sin can do any good in such a case.

But it must not be thought that sex is at the root of every failure. t seldom sex when present is a secondary element. Masturbation is en a compensation for an inferiority complex and not its cause. Very eresting are the cases which are the outcome of unconscious resent- nt to a parent. Many a lad in turning away from the church is in lity turning away from his father, just as many a man of very narrow ws of the Bible is really unconsciously defending, not the faith, but e saintly mother at whose knees he first learned his prayers.

Many cases arise out of the ordinary anxieties of life. Fear is bably the most extensive emotion we possess. But fear in itself l not cause a neurosis nor the slackening of the normal interests of e ; but fear has anxiety " for its neurotic sister." The woman ntinuously afraid of pregnancy soon falls into an anxiety state ; fear the children not making good, of one's ability to keep one's position ; one's own impulses, reputation, *etc.*, are among common causes which ld be easily illustrated.

A word, however, may be said as to how far this is the pastor's job l how far he is fitted for it. Dr. McDougall quotes with approval a tement of Dr. Gibson, of Glasgow, dealing with anxiety-states : ly experience leads me to believe that, in the great majority of cases ave described, no special technique beyond careful and sympathetic stioning, together with an appreciation of the patient's habits and ditions of life, is necessary for the determination of the instincts l emotions involved ; and in almost every case the cause of the roses is interference with the primitive instinct of flight which has ts affective accompaniment the emotion of fear."

Freud touches directly upon the use of analysis by the pastor in his roduction to Pfister's *Psychoanalytic Method*. He writes : " It may asked whether the practice of psycho-analysis does not presuppose nedical education which must remain lacking to the pastor : or ther other relations are antagonistic to the placing of the technique ther than medical hands. I confess I see no such obstacles. The ctice of analysis demands much less medical education than chological preparation and free human insight. . . . In a nber of cases results will only come from the mutual co-operation of cator and physician." In one of my own cases I found it far more

effective to send the lad to his Roman Catholic confessor. Ste... mentions a similar case.

It is impossible to exaggerate the tremendous disadvantage to t... preacher, educationalist, or pastor when he lacks a knowledge ... human nature—its emotions, its dynamic tendencies, its controll... sentiments, its conscience and reason, and their conflicts. He may see t... individual as steeped in sin when he is really morally diseased. ... may appeal to the reason of the man and it may fall upon deaf ea... not because the man is indifferent, but because it is psychologica... impossible to draw man's attention by the reason alone—some oth... interest must be excited before the reason comes into play. ... may reason with the moral pervert, with the drunkard, the sensuali... the indifferent, but there is no response. We cannot call the mor... pervert harder names than he has already called himself; we cann... make the drunkard see the folly of this life more clearly than he h... seen it himself; we cannot make drive his will harder than he h... already tried. If we would help these people we must first unde... stand them.

J. G. McKenzie.

THE "HOUSE" SYSTEM ADAPTED FOR THE SUNDAY SCHOOL.

The experiment here outlined has been tried with great success in ... Upper School, and visitors have suggested that other schools wo... be glad to know its details. It is an adaptation of the idea which h... been widely used in many Public Schools.

In our Sunday School there was a great lack of interest am... the senior scholars, the majority of whom come from a working cl... neighbourhood. They leave the day school at fourteen and take it ... granted that they are then too big for Sunday School. Gener... their parents do not care whether they attend Church and School ... not, and at this age most of them are lost to both School and Chur... It was our aim to make them *want* to come, to give them someth... of real interest which should attract them. Inaugurated just ov... year ago, the results of this scheme have been so satisfactory tha... has been unanimously decided to retain it. It has produced a grea... increased attendance at School and Church and a keen interest in t... School, and it has made our work talked about in the district.

Briefly outlined, the scheme is as follows:

The Senior School, of about one hundred members, is divided in... four Houses, to each of which an appropriate name is given: tw... of ours are called "Livingstone" and "Mary Slessor." The Sch... is divided on an age basis, *e.g.*, if there were eight boys of fifteen yea... two of them would be placed in each House. Boys and girls are mix... in the Houses but they sit in their own classes. Each House ele...

o Captains—a boy and a girl—who are addressed by the title Captain." In virtue of their office they are on the School Committee d are responsible for the conduct and success of their House.

The Committee offer a shield as the highest honour which the School s to give, and the Houses compete by a system of marks for the ield, which is held for a year, the winning House having its name on e shield. Through the marking system the great elasticity of the heme is revealed, for it can be varied to meet the needs of any school. ir own system of administration is outlined below.

At the beginning of each School service five marks are added to ch House in the faith that the conduct of every member will be rfect. If, for any reason, the superintendent has to reprimand a holar, the House loses a mark. We have found that the scholars ok upon it as a point of honour to maintain the name of their ouse unblemished. The scheme is its own discipline. When the holars come to their classes the teacher can give order marks for d conduct, the marks being deducted from the House total. At e end of each quarter credit is given to the Houses for the percentage attendances. At the opening of School opportunities are given for e scholars to take active part : the first volunteer to come forward to id the lesson gains a mark for his House : those who answer estions put by the superintendent gain similar credit : those who peat a missionary story told the previous week gain marks. All the he it is evident the young people are on the alert and anxious not to ss any opportunity of bringing their House to the front. The ptains, in virtue of their office, promise to attend the Church services. is their duty to keep a record of the names of those in their Houses o attend the services, and marks are given for such attendances. e find that the trust placed in the Captains is not misplaced and the ponsibility proves very good for them. Marks are also given to uses for successes attained by scholars in the examinations of the nday School Union or the Young People's Department and also the races and games at the School treat. We find it is an excellent ng, too, for the Church and School to show an interest in the outside of the scholars, and marks are therefore given to Houses when their mbers pass night school or university examinations, announcements ng made in the School of such successes.

After half a year of this experiment, the scholars asked if they ght have a school magazine. Permission was granted and the Captains t the magazine, which is published quarterly. Contributions are ginal ; roneo copies are made and sold, and the magazine pays for lf and is a splendid advertisement for the School.

Each month the Captains meet the superintendent to talk over sible improvements, the scholars being invited to send to them ers of suggestion or criticism (which are often used in the magazine). e teachers come into the scheme, being House Mistresses and House

Masters. The great interest shown by all proves that the experime has been well worth while. In our case the superintendent is also t minister, and so he is in touch with all the young people and lear of those who are ready for Church membership as well as discov ways of helping them.

F. E. QUICK.

A COURSE OF READING.

AT the request of the College Board we are printing herewith a suggest course of reading on "Christianity, A World Faith," offered in prepar tion for ministerial conferences or study circles covering two or thr days. The scheme has been drawn up by the Rev. Nelson Bitto and it is hoped it will serve as an aid to post-collegiate study.

Suggestions for three days.
1. The Uniqueness of the Christian Message.
2. The Fulfilling Purpose of the Message.
3. The Universal Scope of the Message.

Suggestions for two days.
1. The Uniqueness of the Christian Message.
2. The Universality of the Message.

Books recommended :—

Paton.	Jesus Christ and the World's Religions. (U.C.M. 1s.).
Garvie.	Tutors unto Christ. (L.M.S. 2s. 6d.).
Cave.	Living Religions of the East. (Duckworth. 3s. 6
Mackintosh.	The Originality of the Christian Message. (Du worth. 3s. 6d.).
Temple.	The Universality of Christ. (Kelly. 4s.).
Moulton.	Religions and Religion. (S.C.M. 3s.).
Marchant (Ed.)	Christianity and other Religions. (Murray. 7s. 6

For detailed reading :—

Buddhism.
- Saunders The Story of Buddhism (O.U 4s. 6d.).
- Poussin. The Way to Nirvana. (C.U.P. 6s. 6

Confucianism.
- MacLagan. Chinese Religious Ideas. (S.C. 6s.).
- Shu. The Philosophy of Confucius. (S.C. 1s. 6d.).

Hinduism.
- Farquhar. A Primer of Hinduism. (O.U. 3s. 6d.).
- Farquhar. The Crown of Hinduism. (O.U. 6s.).

Mohammedanism. Margoliouth. Mohammedanism. (Williams Norgate. 2s.)

ON LIFE AND BOOKS.

ANTHOLOGIES.

E other day a friend propounded the question " Who buys anthologies ? " e question is one that is easier to ask than to answer. Certain it is that ple do buy them, for they continually appear in publishers' lists, and no lishers known to me make a practice of publishing books that nobody s, not even those who say that publishers make no money, and then die ving a quarter of a million pounds behind them ! Indeed it is the appear-e of a number of anthologies which now stand together on the shelf which me to begin this article. Why do people buy books of this kind—books ich many would describe, with Lamb, as " Biblia abiblia " ?

The first answer that occurs to me is that people buy them to give away presents : to buy a nicely bound volume of *The Golden Treasury* or *The ord Book of English Verse* saves so much trouble, as men who hate the ing of presents will confess in their inmost souls as they read. But should er buy an anthology for myself ? Can I get a reply to the question that ? Will my shelves give me any help ?

Here is a well-thumbed selection of Browning in the *World's Classics*. y did I buy that ? And when ? Long, long ago, when money was scarce l life was young, when it was bliss to be alive, and the whole world made sic to the strain,

> There is no good of life, but love, but love.

, I certainly bought that.

Other volumes offer more assistance. Some anthologies I bought because y had made a name and place for themselves and become works of erence which " no student's library should be without." Some I bought ause I was definitely interested in the subject round which the selection made. Here is one—a selection of Yorkshire dialect poems made by W. Moorman, a lamented scholar who moved in and out the Yorkshire es until he made himself the chief authority in the dialect, meeting his th at all too early a date while bathing in one of Yorkshire's streams. s volume is on the table before me now, for from the far away broad-acred e has just come a request for a poem which I quoted some ten years ago :

> There's one little spot up i' Yorkshire,
> It's net mich to crack on at t' best,
> But to me it's a Kengdom most lovely,
> An' it holds t'warmest place i' my breast.
> Compared wi' that Kingdom, all others
> Are worthless as bubbles o' fooam,
> For one thing my rovin' has towt me,
> An' that is, there's no place like hooam.

People buy anthologies, then, if for their own use, because they have ome standard selections, because they have some particular interest in a ject, and also, in some cases, because they have developed the scrappy id, and prefer to read snippets rather than to read books.

Mr. P. M. B. Allan is specializing in the publication of volumes of this d, and he is compiling as well as publishing them. His *Little Book of eliness* (4s. 6d.) is " for those who are wont to be alone," and it is people o feel lonely who will buy it. It should not be read straight through, it is a good bedside book, a friendly and companionable collection which

will cheer and help. Mr. Allan has ranged over a wide field: many o passages deal with nature in town and country, by night and by twili but for myself the most interesting section is that dealing with books libraries and their help in dispelling loneliness. There are delightful extr from George Gissing, Leigh Hunt and Mr. Allan himself, but best of then is one from Alexander Smith beginning :—

> In my garden I spend my days ; in my library I spend my nights. My inte are divided between my geraniums and my books. With the flowers I am ir present ; with the books I am in the past. I go into my library, and all his unrolls before me. I breathe the morning air of the world while the scent of Ed roses yet lingered in it, while it vibrated only to the world's first brood of nigh gales, and to the laugh of Eve. I see the pyramids building ; I hear the shout of the armies of Alexander ; I feel the ground shake beneath the march of Camby I sit as in a theatre—the stage is time, the play is the play of the world.

An anthology published by Mr. Allan (7s. 6d.) which cricket enthusia will certainly buy because of its subject is Mr. Eric Parker's *Between Wickets*. Prose and poetry, cricket of long ago from Hambledon and Ke familiar favourites like "Tom Emmett explains his wides" and "C. Thornton's Sixes at Scarborough" are mixed up with stories of "W.G S. M. J. Wood's *Reminiscences*, selections from that prince of modern crick reporters, Neville Cardus ("Cricketer" of the *Manchester Guardian*) and t inevitable "Vitaï Lampada" of Sir Henry Newbolt.

Every man with cricket in his bones will turn these pages with re-awak ing memories and find his pulse go a little more quickly, even though it forty years on or more since he sent the ball speeding through the co for four or sent the bails flying with a breakback.

Here is Norman Gale :—

I bowled three sanctified souls
With three consecutive balls !
What do I care if Blondin trod
Over Niagara Falls ?
What do I care for the loon in the Pit
Or the gilded earl in the Stalls ?
I bowled three curates once
With three consecutive balls.

I caused three Protestant "ducks"
With three consecutive balls !
Poets may rave of lily girls
Dancing in marble halls !
What do I care for a bevy of yachts,
Or a dozen or so of yawls ?
I bowled three curates once
With three consecutive balls.

I bowled three sons of the Church
With three consecutive balls !
What if a critic pounds a book
What if an author squalls ?
What do I care if sciatica comes,
Elephantiasis calls ?
I bowled three curates once
With three consecutive balls.

Of course, not everything is here that the reader will want. If he be Yorkshireman he will expect much more about Peate and Peel, Hirst a Rhodes, J. T. Brown and Frank Mitchell, Lord Hawke, Schofield Haig and David Hunter. Why is there no account of that match with Surrey Park Avenue, where V. F. S. Crawford, after scoring 110 and driving Rhod into the football field, was caught by Frank Mitchell on the boundary goi full speed, when . . . But there are other anthologies to talk about.

Not unnaturally I have been led to what is the essence of anthology-king—the art of choice, what must be included, what omitted. What is e principle to be adopted ?

Mr. Allan says in his Preface to *A Little Book of Loneliness :* " Anthologies e of three kinds : those which boldly offer to the reader ' the best that has en written ' by a number of authors—usually famous ones; those which rport to bring within the covers of a single volume ' the best that has en written ' on a particular subject or theme ; and those which make no im to any kind of distinction, but merely represent the *penchant* of the mpiler. This book belongs essentially to the latter class, for it consists iefly of extracts from my commonplace books, and therefore represents rely my own personal taste. No research whatever has been undertaken make the volume in any sense complete ; the books from which the cerpts are taken being merely those which I happen to have read."

These are wise words, and it is necessary, before judging an anthology, have clearly in mind the compiler's intention—it makes all the difference the world whether he professes to give us the best poems of the twentieth ntury or the poems of the twentieth century which he happens to have read d liked.

Some anthologies seem to me altogether futile and worthless. If it were t for the fact that he helps himself out by some quotations from Robertson's *tters*, such a one would be the Rev. F. G. Frost's *The Message of F. W. bertson* (Nisbet, 4s. 6d.). Sermons do not lend themselves to anthology-king, unless it be to an " Anthology of Verses used by Preachers as rorations," which I commend to the Directors of the Independent Press a possible volume (it might be edited by one of our bards, and Mr. Lloyd orge might be invited to write an Introduction). Robertson can be lged and appreciated only by reading his sermons as a whole, and it is ther just to him nor of much service to anybody to display him in snippets e " Popularity is not love." This is not to say that the volume is without erest—no anthology could be—or without helpfulness—for Robertson s invariably practical—but the best part of it is Dr. R. J. Campbell's roduction.

Sir James Marchant has had a better chance in *Wit and Wisdom of Dean ge* (Longmans, 3s. 6d.), for the Dean's writings lend themselves much better the art of the anthologist than do the spoken words of the great Victorian acher. It is a great test for a writer to submit himself to the mercies of selector while he is still alive, but we must imagine that Dr. Inge is nothing n, for he writes a Preface. The book gives a fair idea of the Dean's stand-nt and style, and it is worth while to turn over its stimulating pages. But in we are compelled to ask, " Who buys books of this kind ? " The reply st be: " Followers of Dean Inge," or those who have not the patience read books—" pickers up of learning's crumbs " like those known to Athenians.

Miss Dorothy Wooldridge's *The Poetry of Toil* (Faber & Gwyer, 6s.) will, nagine, have a fair *clientèle*, among both the believers in the Carlylean pel of work and among Labour orators searching for literary adornments their speeches : whether Dekker's

> Work apace, apace, apace, apace,
> Honest labour wears a lovely face

ch appears on the title page will " go down " in some constituencies may, vever, be doubted. Miss Wooldridge, who begins her selection with the *esis* story of the Creation, has cast her net wide and has had a fine catch. have Wordsworth's " Solitary Reaper," Browning's " Grammarian's

Funeral," Kingsley's "Three Fishers," and Hood's "Song of the Shirt," there are traditional poems of long ago and modern poems like those of W Davies, W. W. Gibson, and John Masefield. I cannot quote from wh really a delightful book, except to ask readers how many of them know author of this Song :—

So here hath been dawning
Another blue day:
Then wilt thou let it
Slip useless away?
Out of eternity
This new day is born;
Into eternity
At night will return.

So here hath been dawning
Another blue day:
Then wilt thou let it
Slip useless away?
Behold it aforetime,
No eye ever did;
So soon it for ever
From all eyes is hid.

Sir Henry Newbolt's problem in dealing with the *Devotional Poets of Seventeenth Century* (Nelson, 6s., 3s. 6d., 1s. 6d.) has been a comparativ easy one. Milton having a separate volume in the series, he has simply select the best in Donne, Herbert, Crashaw, Herrick, Vaughan and Trahe Sir Henry's is a competent introduction to a collection ministerial rea will find valuable.

I have left the two biggest anthologies until last, partly, no do because of the difficulty of treating them in an article of this kind. The no doubt at all that Mr. Nichol Smith's *Oxford Book of Eighteenth Cen Verse* (Oxford Press, 8s. 6d.) and Mr. J. C. Squire's *Cambridge Book of L Poets* (Cambridge Press, 8s. 6d.) will both make their way with the years rank with *The Oxford Book of English Verse* and *The Golden Treasury*. compilers had an unenviable task, but Mr. Squire especially so, for he not only the whole range of English poetry in which to rove, but he ha term "lesser" hanging round his neck like the albatross: he could be atta from both sides, some people blaming him for not including a poet a others for calling the same man a *lesser* poet. Mr. Squire began by omi a hundred of the great "established" poets, English and Americ almost as hazardous a business as selecting the hundred "Emi Congregationalists"—then he excluded living poets, all "war poets," those who died after his work started. In selecting he took into consider the compilations of his predecessors: thus, since he believes Clare has had his due, he gives a dozen pages to him. A special feature is the nu of anonymous poems. I can imagine that Mr. Squire's inclusions omissions will agitate many a Common Room and form the basis for ma discussion over the port or the coffee. Even scholars who think they k something of English poetry will find things unfamiliar to them in collection, and will perhaps feel inclined to revise their judgments of s poets—De Tabley for example.

Of my own impressions I will say nothing except that whereas Watts four pages, Doddridge has none: hymn-writers generally do not appea often as I should have expected, although Julia Ward Howe's "Battle Hy of the Republic" is included. I expect even Dr. Powicke will be surpr to discover Baxter in this galley. John Bunyan and George Macdo have one poem each and F. W. H. Myers five.

Mr. Nichol Smith has some interesting observations on anthology-making his Preface, where he shows how an anthology begins to take form. He cludes first his own favourites, then considers the favourites of the public : ends or chance introduce him to other gems : then there comes the time ıen the standard of choice alters : he thinks of a poem not for its intrinsic erit but for its historical associations, its familiar lines, its representative ture—in Mr. Nichol Smith's words, " the florist has begun to develop, or degenerate, into the botanist." The danger is that he should become erely a " curator of dried specimens." Mr. Nichol Smith need have no fear out that, for his anthology is a garden, neither a greenhouse nor a museum : ırns and Cowper, Gay and Gray themselves would lend colour to the ghteenth century, did it lack, while there is Swift's prickly gorse to give a aze of glory. Mr. Smith gives us Watts's " 'Tis the Voice of the Sluggard," does Mr. Squire : he gives Doddridge a hymn and the famous " Dum vivimus, vamus ": John Wesley gets a hymn, while Charles, I am glad to say, is lequately represented.

* * * * *

Eight anthologies have thus come under notice. I began by asking who ought them and doubting their value. Nevertheless as I look at these eight see that—with the possible exception of those dealing with the divines las ! alas !)—I should like to find a place for them all on my shelves. shall often be lonely and therefore I shall keep *Loneliness :* I shall play icket as long as I can crawl, and therefore *Cricket* must not go : my slothful ul will always need to be goaded to work and therefore I must keep *The oetry of Toil :* my spirit will often need refreshing from the *Devotional Poets the Seventeenth Century,* and I have already discovered that a man who akes any pretension to literature cannot be without Mr. Squire's and Mr. chol Smith's volumes. And therefore with reluctance—for there are no orks which present a greater problem to the literary critic—I conclude that ere is a place for anthologies.

ALBERT PEEL.

FOREIGN REVIEWS.

Festgabe für Adolf Deissmann. Tübingen: J. C. B. Mohr. 1927.

This is a volume of Essays presented to Prof. Deissmann in celebra of his sixtieth birthday. In a brief preface, written by Prof. Karl Luc Schmidt of Jena, he is greeted with affection and gratitude by a small c pany of friends, colleagues, and pupils, representing a much larger comp scattered throughout the world. The selection of the German contribu has been limited to those who have graduated under Prof. Deissma teaching or who have received their professional or academic status thro his guidance and help. Among the foreign contributors are two Bri and two American representatives, and the volume concludes with Essay by Dr. Söderblom, the Archbishop of Upsala.

Before speaking of the volume itself, we ourselves should like to t the opportunity of congratulating Prof. Deissmann on behalf of a la and growing number of ministers and laymen of our own churches w have learnt to admire him as one of the foremost scholars of Europe and honour him as a noble-hearted Christian. Since 1895 and 1897, wh his *Bibelstudien* and *Neue Bibelstudien* (English translations, 1901) w published, Prof. Deissmann's work has been indispensable to the stud of the New Testament. His monumental work, *Licht vom Osten*, f published in 1908 (English trans., 1913) and greatly enlarged in the fou edition, 1923, still further increased our indebtedness. These books fir established Prof. Deissmann's position as a pioneer in the discovery and deciphering of the non-literary texts of the Græco-Roman world an tracing the results of the study of these on the grammar, vocabulary interpretation of the Greek Bible. The isolated linguistic position this Bible was destroyed. In J. H. Moulton's words: "The conclusi that 'Biblical Greek,' except where it is translation Greek, was simply vernacular of daily life." (*Grammar of the N.T. Greek*, 1906, I., p. 4.) work of deciphering the non-literary texts—leases, loans, bills, marri contracts, wills, letters, notes, school-exercises, magical texts, cursing fo ulæ, *etc.*, has meant the reconstruction for us of a large part of ancient which was unknown to us at first hand. The writers of antiquity re the standpoint, the taste, the policy of the educated classes. Inscript are cold and dead and often fulsome. The three-bottle man of eighteenth century is usually represented as a model of tempera chastity, and sobriety! At Prof. Deissmann's touch the papyrus becomes alive: as he tells us, it does not give us the philosopher's ana of life, nor the poet's idealization of it, nor the historian's reconstruc of it; it gives us the thing itself, fragments of living palpitating actua glimpses into the nooks and the crannies of personal life which were writ with no view to publication. In the light of these researches and the c clusions drawn from them Prof. Deissmann takes a wider survey maintains "that the whole rich history of Christendom has been conside too much as the history of a Christian literary aristocracy, as a history theologians, and of ecclesiastics, of schools, councils, and parties, wh Christianity itself was often a living force elsewhere than in councils or the polemical tracts of protestant zealots." (*Licht vom Osten*, 4th ed., 19 p. 337.) He also speaks of the origin of Christianity as from below a calls this the "right point of view." (*Paul*, E.T., 2nd ed., p. 124.) I interesting to note that in Prof. Deissmann's view this has a bearing

ucation for the ministry, which he regards as too scholastic for the practical sks with which that ministry is confronted. A growing number of ministers ould entirely agree with this.

I have just quoted from Prof. Deissmann's *Paul*. In my judgment is is the most important and the most valuable book ever written on the eat apostle. Some people may be shocked or at least surprised at the ission of the prefix "St." In the English edition, Prof. Deissmann fers to a sentence of Prof. Peake's in his *Commentary on the Bible*, p. xiii. One of the great difficulties with which teachers of the Bible have to contend the sense of unreality that invests so much of the Bible history; the e of reverential epithets tends to interpose a veil between the modern ader and faces already too dim." This sentence may almost give us e key to Dr. Deissmann's method of treatment. I have already said that s touch makes the papyrus fragments living. That same touch, which in reality, the touch of genius and of mastery, makes Paul living. The apter titles would indicate this even to one who did not trouble to read e book. "The world of Paul" provides the realistic background, the stage his life and work. This is followed by: "Paul the Man," "Paul the Jew," Paul the Christian," and "Paul the Apostle." The "Epistles of St. Paul" e regarded as the "Letters of Paul" and become living documents and t literary compositions. Prof. Deissmann has rescued Paul from the eologians and given him an attraction for the man in the street. In his nds the Bible becomes a people's book, Paul a people's man. What eater service to scholarship and to the world could a man render!

But this is not the sum of Prof. Deissmann's service. He is a great ternational Christian, a leader in the movement that aims at restoring ity to Christendom. The man who has done so much to make the origins Christianity living is himself a live Christian. He is not so absorbed the studies to which he has devoted a life-time and won for himself world-wide reputation as to be indifferent to the needs and the sorrows the world in which he lives. In this respect he is an inspiration to us all. was my pleasure to meet him in Stockholm at the World Conference Life and Work and at the Sessions of the Continuation Committee of t Conference held at Winchester last July. No one who attended these nferences could fail to be impressed with his personality and influence. ficult practical problems that had baffled some of the ablest minds were ved by his tact, insight, and sagacity. Friendly intercourse between rmans and Frenchmen is not easy. It was made possible largely through f. Deissmann's magnanimity and truly Christian spirit. This is recognised the Archbishop of Upsala in the last Essay of the *Festgabe*, which has the propriate title "Evangelical Catholicity." He couples together our own Garvie and Dr. Deissmann as the two scholars who are helping the rmans and the British to understand one another and to work together in ught and in love for a united Christendom.

Apart from the special interest and the special occasion of this volume, Essays themselves are valuable and important. Some of us are intro- ed for the first time to a younger generation of German theologians o are destined, we feel sure, to hold an honoured place in the develop- nt of theological science. Of the two American contributors one is the eran Prof. A. T. Robertson, the author of a *Grammar of the Greek Testa- nt* which Prof. Souter describes as the most comprehensive ever published. writes on "New Testament Grammar after thirty years." The er is Prof. B. W. Robinson, of Chicago, whose "Influences leading to conversion of St. Paul" is a study of the social environment of the ostle. Prof. Robinson puts the question, "Is it not possible that

Stoicism and Judaism were brought together in Paul's experience in satisfying religion through the crystallizing influence of the third elem the Christian teaching?" Dr. George Milligan and Dr. Rendel Harris the British contributors. The former gives an interesting account of an e Scottish Lexicon of the Greek New Testament. Its author is descri simply as "Andrew Symson, minister of God's Word," and it was publis in 1658. The study of Greek had not long been introduced into Scotl and this book is a marvel of "care, labour, pains and diligence." Rendel Harris contributes an Essay entitled, "On the trail of Marci Following along the lines of Harnack's book on Marcion, Dr. Harris ende ours still further to substitute the figure of a man for the ecclesiast bogey of the earlier historians. It appears to be established that Marc prefaces to the Pauline epistles were actually preserved in early Vulgate M

The German studies contained in this volume are remarkable for t minute and careful scholarship. We should, of course, expect this from important and responsible positions which the writers hold in the theologi Faculties of their respective Universities. All of them acknowledge th indebtedness to Prof. Deissmann and continually quote his writings. fear it will not be possible for me to give a summary of all the ten Essays his German pupils and colleagues. It is appropriate that the first sho be Prof. Ulrich Wilcken's study of a Frieburg Papyrus on the Syrian Go which gives further evidence of the spread of Syrian Cultus in Egypt a throws light on the famous phrase of Paul's στίγματα τοῦ Ἰησοῦ. interesting point emerges at the close of the Essay: "The Egypti like orientals in general, held tenaciously to their native gods and so for Cults obtained no proselytes among them. On the other hand, the Gre were ever ready to recognize in strange gods their own and to receive t as such. This is the reason why they succumbed to oriental religion.

Prof. Weber's "Studies in the Chronicle of Malalas" will be of sp interest to those who have read these Chronicles. Unfortunately I not among that number. But the impression left on my mind in rea the Essay is that it strengthens confidence in the historical value of the Testament. It is provoking to say this and no more. To substan it the Essay must be read.

Prof. Pfister's "Lanx Satura" contains some valuable notes on pop elements in Greek and Latin and also an interesting study of the Greek w Ἄσκησις.

Of more general interest are the studies in what used to be called "Pa ism," though happily that term has dropped out in recent years—prob owing to Prof. Deissmann's influence. Wilhelm Michaelis's study the phrase: δικαιοσύνη ἐκ πίστεως is an elaborate discussion of relation of faith and justification in the writings of Paul, based on D mann's view that "Faith is not the condition of justification, but experience of it." (*Paul*, 1925, p. 132.) Faith in Paul is not a human formance before God, but a Divine action on men in Christ. Of spe value is the discussion of Paul's use of the Greek prepositions.

The same may be said of Prof. Ernst Lohmeyer's Essay on Pa phrase, σὺν χριστῷ. His careful analysis of the difference between phrase and ἐν χριστῷ is most illuminating and suggestive. Death, res rection and perfection are the elements that determine the meaning fellowship "with" Christ: to be and to live with Christ is first possible in eschatological future. It is the longing desire and end of the Christian's fa To be "in" Christ, on the other hand, refers rather to a fellowship which we enjoy here and now in our present earthly activities, sufferings and strugg

Prof. Ottö Schmitz' study of the idea of power (δύναμις) in Paul will e welcomed by all those who know how large a place this idea holds in his hought and how much it dominates his Epistles. Schmitz calls attention to he connexion between "power" and "spirit" in Paul's writings, where he two terms seem to be synonymous. Of special value is the warning that 'aul's use of this word cannot be satisfactorily explained by reference to its ieaning and usage in the surrounding world. Power with Paul is not omething magical or material. It is not an impersonal mystical fluid which ve can dispose of as of any other actual possession. It is a spiritual influence vorking in the individual and in the community; it has a particular reference o the scheme of redemption. The resurrection of Christ is an evidence f divine power and the gospel is the power of God unto salvation.

Prof. Martin Dibelius, of Heidelberg, has contributed a valuable study f *John* 15[13] ("Greater love hath no man than this that a man lay down is life for his friends.") This is a piece of pioneer work in the use of his iaterial by the author of the Fourth Gospel. It is not so much a question f trying to discover the actual words of Jesus, as of distinguishing between he *tradition* and the *composition* of this Gospel, *i.e.*, how far the author is he channel of the traditional Christianity of the community and how far e is the representative or the originator of new thoughts.

The studies of Prof. Georg Bertram of Giessen ("The Ascension of Jesus rom the Cross and the Faith in the Resurrection") and of the Editor of the olume, Prof. Karl Ludwig Schmidt of Jena ("The Idea of the Church n Primitive Christianity") are so important and so valuable that I hesitate o summarize them at the close of this notice. Both deserve the closest ttention from theological and New Testament students. Prof. Bertram oints out that while in the Pauline and the Synoptic traditions the resur- ection plays a significant rôle and the idea of the exaltation of Christ is set side, it is the other way about in the Fourth Gospel and in *Hebrews*, where ie cross and the exaltation correspond to each other. Prof. Karl Schmidt's udy of the origin and meaning of the word *church* in early Christianity is n many respects the most interesting and comprehensive study of the hole book. It is specially valuable in its analysis of the meaning and the igin of the terms used in Hebrew, Aramaic, Syriac, and Greek for the ngregation or for the community. The discussion of the two passages in hich the term *church* occurs in *Matt.*, and their bearing on the Roman and rotestant theories of the Church will well repay study. The Church is the mnant, the kernel of the people of God. The person of Peter is recognized the representative of the band of disciples and establishes the connexion etween the Church and the Kingdom of God.

One of the outstanding features of German academic life is the group of rnest students gathered round a great teacher and working with him the building up and the development of his subject. There is a spirit comradeship and co-operation which is most inspiring. Prof. Deissmann the centre of such a group. Only his circle grows wider and wider until serious students of the New Testament are eager to be included within and to share in the rich treasures from East and West which he has at s command.

W. Blackshaw.

Vie de Disraëli.[1] Par André Maurois. Paris: Librairie Gallimard. 1927. 12 fr.

A book by the author of *Les Silences du Colonel Bramble* and *Ariel ou la e de Shelley* will receive a hearty welcome from lovers of a pure and

[1] An English translation began in the *Daily Telegraph* on Sept. 1st.

elegant French style and from all Englishmen who are curious to kn what other people really think of them. M. André Maurois was a liai officer between the French and British Armies during the War, and has almost uncanny knowledge of us and insight into our character. Yet selecting Shelley and Disraeli as the subjects of two important and interest studies he is certainly not dealing with two typical Englishmen. T Eton school boy who won't fag for anybody and who hides himself amc the willow trees on the banks of the river with Diderot, Voltaire and d'H bach as his companions is, happily, not typical of the English boy of t early or late nineteenth century. A child of Jewish parents whose ancest had been Spanish and Italian and whose chief entertainment was to listen stories concerned with these ancestors in Venice, mingled with which we family memories of Turks and Moors, was still less typical of t English child of the nineteenth century. Yet in the reactions of the mc normal type of Englishmen to these two strange beings born in their mid M. Maurois finds something characteristically English. While both move in limited circles of adoring friends both aroused the most passiona resentments in a large section of the community. The imagination of tl average Englishman of the early nineteenth century could not cope wi the authors of *Queen Mab* and *Vivian Grey*.

Gladstone embodied and expressed the resentment to Disraeli. T life-long duel between these two men provides the *leitmotiv* of the boo This duel, though primarily of political interest, means much more th this. There is a clash of opposite temperaments, of different traditions, irreconcilable ideals. They never understood each other. I think Maurois, with all his penetration of mind, hardly understands Gladsto and hardly does justice to his character, and is more at home with a pers ality like Disraeli's, less typically British and more European in his outlo and more latitudinarian and tolerant in his religion. The contrast betw these two men came out in the cut of their hair, the style of their clotl the tricks and turns of their speech—small things it is true, but express personality. The country gentlemen of England viewed with uneasines countenance so little English as that of Disraeli when he rose to speak the first time as member for Maidstone. His black curls, and his bot green coat and his white silk waistcoat covered (like the Lord Mayo with gold chains of an oriental design provoked and challenged them. speech itself was punctuated with hilarious laughter. He was not allo to finish it. Disraeli had had the misfortune to miss the attentions of terrible Dr. Keate, Headmaster of Eton, who ended a sermon on the Si Beatitude by saying, "Now, boys, be pure in heart! For if not, I'll you until your are." But Gladstone, with half the ministers, bish generals, and peers in the kingdom had enjoyed this advantage. He left Eton and Christ Church with great distinction. He had a thoroug English face, with features that were familiar and strong. His clothes w sombre and his manners grave. The House received his maiden spee very kindly, and his friends were satisfied. Ministers congratulated hi Even King William rejoiced that the young member had come forward such a promising manner. The truly remarkable thing is that Disrae with no recommendations from ancestry or parentage, no advantages fro education, incurring the suspicion that his baptism was a matter of co venience rather than of conviction, and during the first half of his life load with debt, should have gained a complete ascendancy over the Chamber th received his first efforts with such amusement. But it was not mere cleve ness or eccentricity that enabled him to achieve this and to become statesman of great distinction and European reputation. He had charact

t was an enigma to Gladstone and he admitted it, though not always with enerosity. There can be no doubt he was a man of superb courage, ng-enduring patience, and unbending purpose. These are moral qualities f the highest order. He faced up to the realities of life, its tragic accidents, s trials, its sorrows. A man reveals his character by his capacity to meet ese with courage and with strength. M. Maurois has told the story with much sympathy and written it with so much eloquence that Disraeli ppears almost as a hero. At the same time he does not overlook his anities and his weaknesses—shadows, perhaps, cast by his virtues. No an, however, can be truly great—and certainly no man ever leaves an nduring memory—without the power of loving. Disraeli possessed this to unique degree. His married life was romantic at its beginning, touching nd beautiful at its end. He craved for love and felt that life without it was ntolerable. M. Maurois' description of his ultimate loneliness is pathetic n the extreme. It was brightened by his friendships with women, friendhips that tended to merge into stronger and more passionate emotions, hough these were chastened by a romanticism and a chivalry that peristed from youth to old age. We know from other sources how intimate nd affectionate his relations were with Queen Victoria. He treated her s a human being and a woman, whereas his great rival treated her s a public meeting. In his relations with her the rules of court etiquette ere relaxed. She loaded him with favours, sent him flowers almost very day, and shed tears at his grave. " Official correspondence became a urious mixture of pastoral poetry and political realism." (p. 237.)

I have said that M. Maurois hardly does justice to the personality and haracter of Gladstone. That austere and Puritan strain which endeared im to one large section of his countrymen and made them trust him as a olitician and revere him as a saint lifted him to a height, perhaps inaccessible a French critic. Lord Randolph Churchill's famous gibe that he often had ne ace of trumps up his sleeve and always believed that the Almighty had ut it there is taken a little too seriously. M. Maurois recognises that both ere ambitious, but he thinks that Disraeli admitted this and gloried in it, hile Gladstone denied it as a motive. The religious motive in Gladstone's fe was not understood by Disraeli, and it is hardly understood by M. aurois. That at Eton he said his prayers night and morning and was devout and diligent student of the Bible all through his life commends m to many of us. I am not quite sure whether M. Maurois is laughing hen he says that he lived all his life as a good little Sunday School boy. ne entry in Mrs. Gladstone's diary " Engaged a cook after a long conversaon between her and William on religious questions," draws from our author e comment, " elle était charmante, Catherine Gladstone " which recalls ssages from Renan.

Time will doubtless free our judgments from both passion and prejudice. e shall be more discriminating and perhaps less confident in our distribuon of the epithets saint and sinner ; but the differences and the rivalries tween these two men, both great in mind and in character, are wrought o the political and social history of the nineteenth century. It is delightto see this again as it impressed the mind of a brilliant French writer d critic and we are grateful to him for a book which we think will have an during place in the literature of his own country and which will be valued this side of the channel by all who regard the writing of history as an art well as a science.

W. Blackshaw.

The Decline of the West: Form and Actuality. By OSWALD SPENGLE Authorized Translation, with Notes by Charles Francis Atkinso Allen & Unwin. 21s.

Civilization or Civilizations. An Essay in the Spenglerian Philosophy History. By E. H. GODDARD and P. A. GIBBONS. With an Int duction by F. C. S. Schiller. Constable. 7s. 6d.

That a voluminous work expounding an entirely new and challengi philosophy of history should have become a " best seller " in Germany duri the darkest period of the War is in itself an arresting fact. " Spenglerism may be true or false as a final theory of the " become " and the " becoming but no one who gives any serious attention to this work, and to its expositi by Messrs. Goddard and Gibbons, can fail to be stimulated into fresh intere in the perplexing subject with which it deals, and probably into apprehensive outlook on the future of our modern world. The boldness ar scope of the theory, the extraordinary wealth of facts with which i successive stages are illustrated, the exhilarating confidence with which th author expounds his thesis, and the practical bearings of the theory on th present actualities of the world, all make the study of this book a fascinati business. The reader is carried along from point to point and from co clusion to conclusion with such triumphant finality that it is not till he stan away from the whole with some determination that he begins to doubt th issue, and wonders whether after all this book is not rather a brilliant *tour force* by a young and too eager mind than a sober reading of the to human situation.

We understand that after a period of somewhat wild popular " Spenglerism " is *ganz vorbei* in Germany to-day ; none-the-less it is good have this English translation, which has been very carefully done, and re almost as smoothly as an original work, so that the English reader may h the chance of studying the theory at first hand. Messrs. Goddard a Gibbons's exposition of the main outline of the argument helps to make task much easier, though one would be better pleased if they had supp mented their account with a summary of the main criticisms upon theory that have been offered.

We are faced at the outset by the ambiguity of the term " civilizatio which in its ordinary meaning embraces all the differences that distingu the social, political, and intellectual acquirements of modern man fr those of primitive types. According to Spengler, there are not one but m types of civilization, which are but the external deposits of a series creative ideas, essentially spiritual in character, issuing in what he c " cultures," which rise quite independently of one another, and which pass through strictly parallel and regular stages roughly describable adolescent, mature, and senile. These are outwardly expressed in succes forms of political and social organization, and in definite phases of religi æsthetic, moral, philosophic and scientific thought, ending in megaloman social and intellectual systems which fall into final decay because t creative cultural idea has spent itself, and is therefore no longer capab of activating. Within the range of recorded history he distinguishes least nine more or less distinct cultures which have arisen, blossomed in maturity and passed, or are passing, away, our own Western culture being t latest. The life-course of a culture is regularly embraced within a period 1,300 or 1,400 years, and so exactly similar both as to duration and successi eras is its development in each case, that the phases of the various cultu can be placed in parallel columns, and compared in more or less minute det Our Western civilization began its distinctive course about the year 1000 A.

s thus in its penultimate stage of development, and, according to Spengler's ory, is doomed to final decay and stagnation in less than two centuries from w.

A moment's thought shows us that this rendering of history completely gates the attempt to present anything like a general or genetic line of velopment in human affairs. Each separate culture is envisaged and scribed as a unit, self-complete, working out its destiny along organic lines its own, determined in all its manifestations by inner and undeviating vs. When it completes its career, it dies down exhausted, and any fresh ginning must come independently, under the influence of some other ative movement. We may represent the whole under the figure of a stream human life moving as a whole endlessly and aimlessly along the channel " duration-time " from the illimitable past to the illimitable future, with- t any general principle of progress to regulate it, the various cultures coming d going like eddies in the stream, spontaneously forming, coming to a max, and filling up again, without any causal relationship to one another, d touching by accident only to interfere with and mar instead of nforcing each other.

To turn from the general thesis to concrete illustrations. In the Egyptian lture the symbolic idea is *Life as a Spiritual Way*, whose trend is inevitably wards *death* as the end. The tomb is thus the central symbol of Egyptian ligion, morality and art, and the pyramid its central physical embodiment, th its long avenues leading to the central shrine or sarcophagus at the art. The Græco-Roman or Apollinian culture was animated by a vivid nse of the *momentary present* in time, and the *extended plane* in space ounded by lines) as the sole centre of living interest, an idea which minated all the thinkers, artists, poets, philosophers, and scientists of the ssical period. Its symbols are the Doric temple (all outside with no nificant inside content), the Euclidean geometry, whole numbers in thematics (no fractions or incommensurable quantities), the nude human ure in art (all external outlines but no indwelling soul), the whole suggesting eeling of surface with no depth. The Arabian culture, which dominated the st millenium of our era, but whose purity of development was disturbed the dying classical culture with which it got entangled, was inspired by an *calyptic or catastrophic idea of history*—" an epochal change of phase ween world-creation and world-decay "—and its root symbol is that of a *ern*, expressed in the domed mosque whose significance was to be found ely in the inside fittings and decorations (the Arabesque). Finally, in the st, there arose the Faustian or Modern type of culture, whose germinal a is that of *extended or infinite space and time*, a sense of the illimitable and eternal environment of life, expressed religiously in the powerfully gestive Gothic cathedral; in contrapuntal and orchestral music; in torial art full of a feeling of distance and atmosphere; in the infinite and nitesmal calculus in mathematics; in modern astronomy and evolutionary nce, with their feeling of the significance of the time-process in biology l history. These varied positions are worked out in amazing detail, so ch so sometimes that one often feels that the wood is lost in the trees, ugh the author generally manages to extricate himself at last, and return is general conclusions with an engaging confidence in the validity of his ction.

Whether all this be true or not, the wealth of philosophical, historical, stic and other illustrative material handled in this colossal work (of which y the first volume is translated) is so copious and suggestive that one not help marvelling how one mind can deal with so vast an amount of terial with such mastery for its own purpose. It is a truly Teutonic piece

of work, and could have been produced only in Germany, and by a Germa mind. And therein lies its weakness as well as its strength. For Germa is intellectually the land of theories, conceived *a priori*, and then wor out apparently *a posteriori* by a show of encyclopædic knowledge comm deered by a dominating and often purely subjective purpose.

Without any attempt at detailed criticism, for which specialists in ev branch of this multifarious subject are alone competent, a few general c siderations may be to the point. In the first place, no attempt is made give any *rationale* of the rise of these various cultures. It is one thing differentiate sharply (and rightly) between the system of physical nat which is ruled by the law of cause and effect (ultimately reducible mathematical law) and the course of history for which the word *destiny* the determining word, and analogy the instrument of enquiry. It is qu another to say that " history taken as the whole, instead of showing a cl line along which civilization has constantly progressed, shows rather a chao series of human achievements, sometimes isolated, sometimes developi in sequence for a long period, and inexplicably coming to an end." Howev sinuous the line, uncertain the movement, and manifold the local expressio and sub-types of cultural civilization in the larger sense, it is clearly the du of historians to dig deeper and see if there be not some organic relati between all the manifestations and achievements of human life on eart Spengler's theory is analogous to the notion of spontaneous generation in t world of life, which has always proved barren of scientific results, and now discredited by common consent.

Nor is any reason given why the prevalent theory of the diffusion civilization from a common centre must be given up. The balance of evide according to the prevailing school of anthropologists is that this centre v Egypt, where, " about fifty-five centuries ago some man discovered how extract copper from its ore," thus beginning that mastery of physical nat which at long last has issued in the present triumphs of engineering, and wonderful control of modern man over the physical and living orders of natu From that centre, it is becoming more and more clear, there emanate widespread diffusion of culture which spread to many if not all the c centres of population throughout the planet, and though the Egypt civilization has long since perished, together with many others almost equ great, a genetic line of descent can be more or less clearly traced from beginnings of history to the present day.

Finally, the Spenglerian theory must be characterized as profoun pessimistic in its conception of history. To quote Messrs. Goddard a Gibbons : " We have to admit then—and why fuss about the admission that we are not entirely free beings, that according to the epoch in which are born will be our capacities and ambitions (if we have any), and that are to some extent puppets in the hands of something beyond and above whether we call it Fate or the Immanent Intent " (p. 24). Unmitiga Spenglerianism must go further even than that ; for, arguing from analo our present Western civilization is already in a state of incipient decay, n can it by any individual or concerted effort delay much longer the inevitab end that awaits it ; neither is there any hope that out of it will emerge world-civilization in which the heritage of all past civilizations will conserved, and the " living past " fructify at last in a " living future," wh all mankind will have a share in the stored-up and beneficent issues of the lo travail and toil of the ages. Such a theory, if accepted, would cut the ner centre of human efforts after progress towards an ideal world ; and " *C bono ?* " would be the final epitaph on the sad story of humanity on t earth. *Absit omen !*

E. GRIFFITH-JONES.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and easured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1926 *unless otherwise ated.*)

rancis Asbury. By JAMES LEWIS. Sharp. 7s. 6d.

ssays in Philosophy. By JAMES WARD. With Memoir. Cambridge Press. 16s.

ıe Gospel of Sâdhu Sundar Singh. By FRIEDERICH HEILER, Ph.D., D.D. Allen & Unwin. 12s. 6d.

New Englander in Japan. By EVART B. GREENE. Boston: Houghton Mifflin. $5.00.

Mr. James Lewis has succeeded in passing on to his readers the throbbing ıergy and the spice of adventure that mark the pages of Asbury's *Journal.* ɔrn in England in 1745, Asbury crossed the Atlantic in 1771, and immedtely began a ceaseless itinerating ministry which continued after he was ɛcted Bishop in 1784 down to his death in 1816. It is difficult for us in vilized times and in civilized lands to realize the hardships the great American ethodist—never a strong man—constantly endured. His *Journals* must read in order to obtain an adequate idea of all that he accomplished. shop Hamilton's words, spoken more than a century after his death, sum his stirring story:

" He said, ' I must ride or die.' He printed the map of his ministry th the hoofs of his horse. He trailed with the Indians and men of iron d blood sixty times across the Alleghany Mountains, fording the creeks d rivers at their base when it was possible, and crossing in row-boat ferries ıen it was impossible, with his horse swimming behind him. . . . Asbury ɔssed all streams through all storms and whitecaps. . . . He was the hn Wesley of the Western World. Anticipating every great benevolent ganization of the Church, he had planted them wherever his horse stopped."

We must confess that we turned much more eagerly to the first ninety ges of James Ward's *Essays in Philosophy* than to the 250 pages of the ;ays themselves, even though the writer of the essays was Ward and the ection has been made by Profs. W. R. Sorley and G. F. Stout. James ard made a solid contribution to the development of philosophical thought, d these twelve essays, covering the period from 1879 to 1924 (the last ;ay appeared in 1925) illustrate both the continuity and the progress the writer's thought. It would have been a convenience if the date of ;h essay had appeared at the head: one has to turn back to the Preface ;ry time to discover when and where an essay first saw the light.

The first ninety pages contain Mrs. Campbell's Memoir of her father's ;, describing the " long journey . . . . from the dismal backwoods a narrow Congregationalism, uncultured and Calvinistic, to regions of limited speculation, of wide vistas in science, philosophy, and an ıally wide outlook upon political and social movements, in fact to a quite usual liberality of thought, opinions and sympathies."

Congregationalists will be specially interested in the account of Ward's ıth—the story in some ways reminds us of Edmund Gosse's *Father and*

Son—of his life at Spring Hill College and of his year's pastorate at Cambri
The story of his famous *Encyclopædia Britannica* article on "Psycholog
of his Gifford Lectures and his subsequent books makes rather more fam
reading. Ward's life, character and work, make a fascinating stu
he seems never to have been really happy, except perhaps in the last dec
of his life; there seems always to have been a yearning for and a look
back to that life of faith and prayer his intellect had compelled him to lea
The last words in this volume—which first appeared in 1925—make cl
that Ward was perhaps more of a Christian all his days than he was will
to admit. He quotes a writer in *The Times* as follows: "We cannot
often remind ourselves that the force by which Christianity is most sur
propagated is an individual life. When we have seen with our eyes t
loveliness of but one life guided by Christian values, we know what is mea
by 'the beauty and winsomeness of Christ'"—and then he adds: "T
is the practical outcome of all I have now been trying to say."

Prof. Friedrich Heiler's *The Gospel of Sâdhu Sundar Singh*, which has r
to four German editions in three years, is a remarkable book about a remar
able man, and we are glad to see Miss Olive Wyon's English translatio
Prof. Heiler is a great admirer of the Sâdhu, but his critical faculty has
no means been blinded, and these chapters on the Sâdhu's ancestral fait
his life story, his religious life and thought world, and his significance provi
an excellent study of one of the most fascinating figures of our time. Sâdh
Sundar Singh's personality he finds is not so much "a synthesis of ecsta
mysticism with evangelical assurance, of Catholic and Protestant piet
as a simple "evangelical Christianity which has not developed beyond t
Patristic period." In him is "a spontaneous and naïve revival of t
spirit of early Christianity." This is sound criticism and it explains w
the Sâdhu has a simple, natural, Congregational conception of the Chu
which we find more according to the mind of Christ than is Prof. Heile
Indeed, it is extremely surprising to find a thinker of the Professor's standi
saying: "The Sâdhu has recently published some of his mystical experien
in a small book called *Visions of the Spiritual World*. As his Bishop
sanctioned its publication, and has even recommended it in the Forewo
no truly catholic-minded Christian can disapprove. The Church, speaki
through the Bishops, is the final judge in all questions of extraordin
mystical experience."

But we would not end with criticism. This is a stimulating and search
book which men of all churches ought to read. The life and faith of
Sâdhu should humble Western Christians even as it calls them to more earn
prayer and more devoted service.

A New Englander in Japan is the story of the life and work of Dan
Crosby Greene told by his son. It is greatly to be desired that British C
gregationalists should read this book, which does far more than tell of
in the colleges of New England during Greene's youth and of his work
missionary, translator, teacher and editor in Japan. It raises all the cruci
problems before Christian missionaries to-day—what is the best form
missionary enterprise; how and when should a missionary society pa
on its work to an indigenous church; how can the denominations best c
operate and unite on the foreign field. Congregationalists in this countr
know far too little of the missionary work of their American fello
denominationalists; this biography covers the work of the American Boa
in Japan (Daniel Crosby Greene's term of service there was from 1869 t
1913) and it is an informing and suggestive story.

EDITOR.

e Christian Experience of Forgiveness. By H. R. MACKINTOSH, D.Phil., D.D. Nisbet. 10s. 6d.

Not since the prospectus of Messrs. T. and T. Clark's "International eological Library" has there been so welcome an announcement to glish students of theology as that of Messrs. Nisbet's "Library of Con-uctive Theological Thought." In the Editors, Dr. W. R. Matthews and . Wheeler Robinson, two of the soundest thinkers of our time have been ured; the prospectus shows that the names of progressive thinkers have en attached to volumes dealing with crucial subjects; and this first lume sets a standard that, if it can be maintained, will give us a series incalculable value.

Dr. Mackintosh, whose *The Person of Christ* is still treasured and ed by most ministers, begins this volume by quoting Rainy's dictum: The longer I live the more important and wonderful the forgiveness of is seems to me." He goes on to show how forgiveness is central in Christ-ity, how the chief thing Jesus has done is "to mediate the forgiveness sin and impart the assurance of its reality." The book does not shirk e difficulties; the objections that forgiveness is unnecessary, impossible, moral, and weakening to the moral impulse, are faced and answered. relationship to the character of God and the revelation of Christ examined, and the part it plays in the theology of Paul and Luther scrutin-d. The whole book is as persuasive as it is thorough, and it should have place on every minister's shelves. Readers will find that Dr. Mackintosh not only *au fait* with all that has been written on the subject, but that has the gift of introducing apt quotations which summarize an argument state a case. Thus we have Bernard Shaw's "Forgiveness is a beggar's uge; we must pay our debts;" and this golden sentence from F. H. adley: "You must believe that you too really are one with the divine, d must act as if you believed it. In short, you must be justified not by rks, but solely by faith. This doctrine, which Protestantism, to its rnal glory, has made its own and sealed with its blood, is the very centre Christianity; and, where you have not this in one form or another, there ristianity is nothing but a name." EDITOR.

e Creator Spirit: A Survey of Christian Doctrine in the Light of Biology, Psychology and Mysticism. By CHARLES E. RAVEN, D.D. With an appendix on "Biochemistry and Mental Phenomena" by JOSEPH NEEDHAM, M.A., Ph.D.

Canon Raven has been unfortunate in that the type his publisher has osen makes an intensely interesting book look dry and uninviting: the pearance of the printed page altogether fails to indicate that the book is e of the most *alive* contributions to theology this century has so far seen.

Dr. Raven's study sets out to show that "the work of the Holy Spirit to be traced in the creative as well as the inspirational energies of the dhead; that creation, incarnation and inspiration reveal the same eternal ues; that biology and psychology bear witness to love rather than to will. therefore deals with what must be for the Christian a fundamental task, effort to formulate and defend a Christ-centred view of the Universe such wise as to heal the breach between science and religion."

This, the author recognizes, is an ambitious project, but Dr. Raven is thing if not courageous. Alike in the scope and treatment of his theme faces life and its problems with a brave optimism, and his attempt to ove that "from embryo to saint is man's Pilgrims Progress" is amazingly sh and helpful. A wide range of reading in biology, psychology and ology has stocked Dr. Raven's mind, and his special study of bird life

enables him to illustrate at first hand just as his pastoral experience k him always in touch with the life of the everyday man.

Dr. Raven's book does not answer all the questions it raises, but it m the reader think, and suggests, one after another, new lines of thought consideration. Every minister should read it, and all those responsible books for ministerial reading circles should add it at once. How the aut living an extremely busy life in a Cathedral which is setting an exar to all the churches, can find time for the reading and research invol in a work of this kind, is one of the problems the book raises, but does solve. EDITOR.

Psychology ; Its Methods and Principles. By F. A. G. PERRIN and D. KLEIN. Methuen. 8s. 6d.

Of making books on psychology there is no end, and the stream is likely to diminish as long as the public interest in the subject lasts. T volume before us hails from America and though the writers profess th independence of the tenets of any particular school they write mai from the behaviourist standpoint. They are most anxious to avoid a taint of the old "faculty" method and lay their chief stress on " scientific methods by means of which adaptive behaviour is investiga in the psychological laboratory." Their treatment of the subject is th almost exclusively statistical and experimental, a treatment whose defe are as obvious as its advantages. We may, however, agree with th contention that psychology is a science in the strictest sense of the te and with their reasoned polemic against the loose popular treatm of it which is too much in vogue. At the same time we cannot but recog that consciousness has other than merely physiological relations and car be fully accounted for or explained on behaviourist lines alone. Apart fi its somewhat narrow limitations the writers' treatment of their sub is full, suggestive, and thoroughly interesting. Whether they are dea with the biological foundations of behaviour, with its psychological co tions, its motivation and education, or with the nature, forms and deve ment of intelligence they write always in a soberly scientific spirit support their theses with abundant illustrations from many fields. In meticulous thoroughness and breadth of outlook the book is a good exan of the modern approach to the subject and leaves the reader with a v sense of its vastness and great possibilities. W. B. SELBIE

The Psychology of Murder. By A. BJERRE. Longmans. 9s.

Dr. Bjerre is a Swedish psychologist who was for some years a profe of Criminal Law, and his book is the outcome of a series of psycho-crimin gical studies carried out in a Stockholm prison. It consists of a full careful study of the history and mental condition of three murder classified under the headings Self-deception, Anguished fear, and Sha ming. It is a thoroughly unpleasant work and its interest is mainly psych pathological. Criminologists will no doubt find it useful and suggesti For the general reader the most interesting feature will probably be t discussion of the religion of criminals (pp. 33ff.) with its conclusion th although criminals may have much religiosity, they have little or no r religion. "Among all the religious criminals I have had an opportunity studying there was not one whose religion I could call sound and genuin Apart from this the book is mostly caviare to the general.

W. B. SELBIE.

e Psychology of the Methodist Revival. By S. G. DIMOND, M.A. Oxford Press. 10s. 6d.

This book is an excellent study in practical psychology and at the same ıe provides an interesting examination of a very important period in Church tory. Mr. Dimond regards the records of Methodism as offering a cially fruitful field for psychological research, and he has certainly made od use of the original authorities and of certain hitherto unpublished terials at his disposal. After a description of the historical background he revival he gives a careful analysis of Wesley himself and of his religious ıtiments, and then goes on to discuss the impact of Wesley's preaching on the ple with whom he had to deal from the point of view of crowd psychology d the working of the primary instincts. This leads him to a fairly ıaustive discussion of various types of conversion and of the relation of the perience of the revival to the reconstruction of Christian doctrine. He has ceeded in producing a very sane and balanced estimate of a complex and remely interesting psychological situation, and his book should be of very at service not only to the student of human nature, but to all those who interested in the presentation of Christianity to the modern mind.

W. B. SELBIE.

e Evangel of the Hebrew Prophets. By. A. S. GEDEN, M.A., D.D. Sharp. 5s.

Prof. Geden is well-known as Professor of Hebrew and O.T. at Richmond lege. One hundred and seventy-five pages (out of 251) of this Fernley ture are devoted to a complete, if necessarily somewhat sketchy, intro- tion to the O.T. writings. The position taken is that of modern criticism, eit of a cautious and sometimes of a distinctly conservative type. The hor has a definite thesis to propound, which is that whether the prophets ascetics or statesmen, countrymen or priests, " it is essentially one and same religious doctrine which they enforce, the same religious principles ch they urge upon their hearers or readers from different points of view." d this thesis he would extend to cover the whole of the O.T.

It is of great interest to see how the Wesleyan mind, with Wesleyan readers in view, conceives of and presents the O.T. on the basis of agreed dern scholarship. It seems to us that Dr. Geden hedges a little occasion- , and, like all hedgers, sometimes falls into the ditch of inaccuracy. He s not altogether find himself at one with the general tendency to date -exilic history rather by Assyrian and Egyptian records than by those of Hebrews, which latter *he* thinks to be of at least equal chronological ıe. But can this be the correct view ? The true parallel is surely that of own history. We should certainly rely on contemporary Roman sources the real facts about, and datings of, the Anglo-Saxon invasion or of Saxon history, in preference to native sources in the form of Bede's *tory* or the *Anglo-Saxon Chronicle*, written down at least 400 years after- ds. Dr. Geden is very eager to quote the Bethshan discoveries as stantiating his theory. But accurate investigation of the supposed ription shows that it is extremely doubtful whether there is any such rence as he assumes and as the first hasty newspaper paragraphs laimed. On the other hand, he depreciates the evidence of the Merneptah e of the same date, which is perfectly clear, because it makes his theory cult to maintain. " It was not a matter upon which the engraver of the ription was likely to be (*sic*, have been ?) well informed." Why not ? ance at the hieroglyphs shows that the Israelites are mentioned as clans, the determinative of a man and woman, whilst the Canaanite cities

of Gezer and Ascalon have the city determinative. This looks like accu surely, and that of a meticulously careful kind.

In short the whole treatment of the Exodus narratives seems biased b undue and naïve acceptance of their traditional claim at nearly its value. There are other books which have received less than their due Dr. Geden. In particular those of *Ruth* and *Daniel* have suffered. A courageous and penetrating exposition here would have yielded far r inspiring results. It is not fair to pick out two cases in which the auth *Daniel* is not demonstrably inaccurate, and, by silence about others, to the impression that his history is unimpeachable. Happily, the value of book of *Daniel* does not rest upon its historical reliability. The discussio the *Wisdom* books is marred by a complete failure to realize the true inw ness and full implications of the Hebrew term translated as *wisd*

Sometimes Prof. Geden talks just like a Jewish scholar of the traditi school, like Dr. Moses Gaster, for example. Experience of life in the E has helped him, as it does all who have enjoyed it, to appreciate the C But now and then it has also caused him to confuse the difference betw fact and fancy. The chapters on Nature and on Art in the O.T. are v true and stimulating, and are perhaps the best things in a book which always interesting to the earnest reader, and in which there is a very gr deal of sound and excellent stuff, even if little of it be particularly origi

J. P. Naish.

The Johannine Writings. By J. Estlin Carpenter, D.D. Constable.

This massive volume is the fitting crown to the long and consecra life-work of its author. With the passing of Dr. Carpenter and his fr and contemporary, Dr. Wicksteed, not only the Unitarian commu but all who care for sound learning and noble character will feel impoveris The book before us falls into two divisions dealing respectively with Apocalypse and the Fourth Gospel; to these is appended an Epilogu the Johannine Epistles.

In dealing with the Apocalypse, Dr. Carpenter begins with an excu on Jewish Apocalyptic literature and, after what might be called Introduction to the *Revelation*, which he regards as written by a Chris prophet about A.D. 95, deals with the subject matter in five sections. treatment is very full, and there are passages which rise to real eloque As one might expect, Dr. Carpenter makes good use of his amazingly knowledge of Comparative Religion and brings it to bear with illumina effect. In a sympathetic but decisive note he rejects Principal Om recent scheme of re-arrangement of the contents of *Revelation*.

In his discussion of the Fourth Gospel Dr. Carpenter says he has no to the secret of its authorship beyond rejecting the Son of Zebedee suggesting an elder at Ephesus whose name may have been John and was the mouth-piece of a fellowship of believers. The book is to be da after rather than before A.D. 100. Dr. Carpenter's main interest is not much an examination of historical data as a study of ideas, and he acco ingly gives us a series of discussions on The Prologue, The Person, Ministry, and The Way of Salvation. Every page is worth reading a the footnotes contain a great deal of valuable information. It may noted in passing that in a note on p. 224 the printer and proof reader ha "nodded," for what are chapter references are made to look like verse referenc Dr. Carpenter does not lean to the alleged early martyrdom of John Apostle and he does not go at any length into the question of Manda influence. The book is a significant addition to the Johannine *Corp* we wish its price were within the compass of the average minister,

he average minister has a generous and intelligent friend the difficulty y be got over. A. J. GRIEVE.

e Vocabulary of the Greek Testament, illustrated from the Papyri and other Non-literary Sources. By JAMES HOPE MOULTON and GEORGE MILLIGAN. Part VI. By George Milligan. παγιδεύω to ῥώννυμι. Hodder. 10s. 6d.

This notable work needs no advertisement now. The publication began 1914, while Dr. Moulton was still alive, and has steadily progressed since rt III. under Dr. Milligan's sole editorship. The fifth part appeared in 24, and now we have the sixth, which brings us within sight of the goal. ster production has been impossible, as Dr. Milligan is one of the busiest nolars in our midst, and the printing of such a work offers many difficulties. e present part is especially important as it includes the whole of the ter π. What gives importance to this letter is the fact that four preposi- ns are included within it, and the excellence of Moulton-Milligan is in no y more conspicuous than in the treatment of these words, whose difficulty in inverse proportion to their length. Scholars will also welcome the count of the rare and obscure word πιστικός, where, however, a refer- ce to W. T. Thiselton-Dyer in the *Journal of Philology*, Vol. XXXIV. 15-18), p. 294, might have been added. Under πλεονεκτέω, its opposite ονεκτέω (*e.g.*, Appian, B.C., I., 55, 242) might have been cited. A new ample of προθεσμία has been published in *Jahreshefte der oesterr. Arch. st.*, Bd. XXIII. (1926) *Beibl.*, p. 25 (of date A.D. 163). A few accents ve dropped out of the headlines. A. SOUTER.

e Ideas of the Fall and of Original Sin. By N. P. WILLIAMS, D.D. Longmans. 21s.

The Bampton Lectures for 1924, which now appear in book form, come us with an accession of interest from the fact that their author has recently n appointed Lady Margaret Professor of Divinity in the University of ford. But "good wine needs no bush," and the lectures need no ventitious recommendation. They are a remarkably fresh and vigorous ce of work, in which the author grapples seriously with what is probably most difficult, and also, as regards rational statement, the most un- isfactory of all Christian doctrines. Some years ago Dr. Orchard, in his *dern Theories of Sin*, called attention to the contemporary neglect of the ject, though he thankfully recognized the valuable contribution recently de to it by Dr. Tennant. The volumes of the latter writer, *The Origin Propagation of Sin*, *The Sources of the Fall and Original Sin*, and *The ncept of Sin*, undoubtedly constituted the most important treatment of in English up to date. But there was plenty of room for further work, l it may be said at once that the new book by Dr. Williams is on a scale quality that put it in the same class with Tennant's long continued ly; while at the same time, in spite of the common debt to modern orical study alike of the Bible and of dogma, the conclusions of the two ers are notably different. Dr. Tennant comes to the question of original from the standpoint of evolution and sees in it the dominant survival of incts and customs that ought to have been superseded in the advance moral progress—the general background of the theory of evolution is urded by him as being in itself a sufficient explanation of such survivals. Williams founds his doctrine of original sin on moral and religious erience, but seeks a speculative explanation why there should be a ination of the lower instincts and the baser customs in place of an

advance to higher things. He revives for this purpose Origen's theory
fall before the present existence of the sinner, diverging from the g
Greek theologian in regarding as the primary subject of the fall not
individual sinner himself, but rather a World Spirit or principle of co
existence, through whose decline from goodness it comes about that
only man but nature itself is affected with an inherited moral disease.

In spite of this difference the Oxford and Cambridge theologians h
much in common. Above all, Professor Williams commends in Dr. Ten
the resolute abandonment of the Augustinian doctrines according to wh
" concupiscence " is itself sin, and the adoption of the milder Scotist v
that it is only the " kindling-matter of sin " (*fomes peccati*). Dr. Willia
however, as an Anglo-Catholic theologian, values Church tradition m
highly than does Dr. Tennant, in turning from the doctrine of the West
Church to seek his inspiration in that of the Eastern Church. To br
up to date and state in modern terms the fundamental positions of
Greek theology is in fact the central purpose of his book. He would estab
in this way a *via media* between Augustinianism on the one hand a
Pelagianism on the other. While he stands with Dr. Tennant in his rev
from Augustinianism he considers that the latter approximates too nea
to Pelagianism.

There are still two more points to be commented upon in the work bef
us. One thing that will commend it to the modern reader is the very care
way in which Dr. Williams orientates his doctrine with regard to the " m
psychology "—his purpose here is to oppose a deterministic view of si
he observes that the modern psychiatrist recognizes, at least in pract
the existence of the free will, even if in theory he seeks altogether to un
mine the notion of freedom.

The second important matter is the use Dr. Williams makes of mo
research in the theology of the Apocalyptic period of Jewish theology.
Tennant had already shown with great learning the derivation of the Pau
theology of the Fall and of original sin from the later Judaism. He
also observed that the first doctrine of the Fall in Jewish theology was
that of the fall of Adam and Eve, but that of a fall of certain of the an
through their marriages with mortals—a doctrine which has left s
isolated traces even in the N.T. Our author argues very interestingly f
these facts that the Scriptural doctrine of the fall of Adam can in no
be treated as the foundation of the doctrine of original sin, but that al
evidence goes to show that what came first was a moral and spiri
experience which sought more than one form in which to clothe itse
Biblical times, and which may now fitly reclothe itself in other forms to
modern needs. Dr. Williams admits that the doctrine of the Fall is n
foundation but a superstructure of Christian theology, but he uses a stri
illustration to show that a superstructure may yet be essential, the wa
which in a Gothic building the pinnacles can help to distribute the st
between the vault and the buttresses.

To sum up : the book is a work of very great learning and also of gr
vitality and force, which qualities, it may incidentally be observed,
accompanied by a remarkable candour—witness only the way in wh
Dr. Williams admits that it was the practice of infant baptism wh
compelled the Church to maintain against Pelagius a doctrine of original s
while he yet admits equally that the practice grew up simply from a Christ
instinct and depended on no definite traditional authority. In future
Bampton Lectures of 1924 will stand side by side with the Hulsean lectu
and other works of Dr. Tennant as the inevitable starting-points of st
in this country on the doctrines of the Fall and of Original Sin. To

eviewer the speculative " Origenism " of the new work certainly does not ommend itself over against the more agnostic position of Tennant's books n regard to original sin. But that is after all only a small part of the hole, and even if it be rejected, much will remain that is of permanent alue, including some things which the position of research when Dr. Tennant rote had not yet made possible. ROBERT S. FRANKS.

cience and Philosophy and Other Essays. By BERNARD BOSANQUET. Allen & Unwin. 16s.

he Principles and Problems of Philosophy. By ROY WOOD SELLARS, Ph.D. Macmillan. 10s. 6d.

This large collection of Bosanquet's shorter papers has a pathetic interest s having been set on foot by his wife, to whose memory the editors now in- cribe it. The papers reveal that fineness of nature and character which nade Bosanquet so attractive, and that resolute aversion to supernatural eliefs in religion which made him so formidable.

Prof. Sellars supplies yet another students' introductory manual. Also, e tells us, he desires to be accepted as making an original contribution to hilosophy. Beginning with Epistemology, where he devotes considerable ttention to the development of thought between Descartes and Kant, e pleads for " critical realism " ; it is not true that our own ideas are the bjects of our knowledge—it is true (but how prove it ?) that by means of ur ideas we know a trans-subjective reality. Part II, Ontology and osmology, keeps well in touch with the developments of physical science, sychology falling into line as one more of the special sciences. In other ords, reality is what science makes it out to be ; although as an early nampion of what is now called Emergent Evolution, Prof. Sellars expounds n " evolutionary naturalism " elastic enough to make room for much nore than mechanism. Lastly, Part III discusses the human values. hey are the highest thing in philosophy or in reality, but even the values o not lead us beyond an improved Naturalism. The statement of these ositions is capable, and in the fairly long volume systems high and low are nggestively grouped. ROBERT MACKINTOSH.

otes on the Originality of Thought [Part I], **The Concept of Internal Necessity** [Part II], **Poetic Thought and Constructive Thought.** By LEONE VIVANTE. Trans. by Prof. BRODRICK-BULLOCK. Lane. 7s. 6d.

The page opposite the title page informs us that Vivante is the author of ree earlier philosophical books, one of which has been Englished by the me translator and published with a Foreword by Prof. Wildon Carr. here is no table of contents. The reader finds himself faced with 123 mbered paragraphs or " Notes." " Note 47, p. 44," which, it seems, has ready appeared in a Review, runs to 19 pp., but the average length of a Note " is less than two pages. There are a very few printed headings, g., " Psychology and Philosophy," p. 39. It is to be hoped that this dithy- mbric style of philosophizing will not become fashionable. It imposes idue burdens on the reader, and intolerable burdens upon reviewers.

The theses maintained seems to be somewhat as follows. Psychology ust become more closely identified with philosophy, reversing its recent ndency to specialization as one among the sciences. Metaphysics and the dy of values must not be separated or contrasted. Activity is reality in innermost nature and purest expression. Art is no less near the truth things than is abstract thought. Such considerations supply mankind th an animating spiritual philosophy, whether faith or agnosticism prevails matters of creed. I add three quotations. P. 21 : " 17. An infant

approaches his little toy animals, and makes them kiss one another; w from his tiny mouth issue resounding smacks. Who has taught him th Is it imitation? atavism? The principle of love, which he understands neither imitation nor atavism alone; it is something more." P. 1 "Integrity would not be an integrating, activity would not be an actuati if there were not in its self-actuating a gradation, both as an actual possibi and as successive effective integrations." P. 120: the author's own italic. "*Finality is the intimate reason of activity to realise itself.*" Are these l sentences English?

ROBERT MACKINTOSH.

Christianity as Bhakti Mārga. By A. J. APPASAMI, M.A., D.Phil. M millan. 4s. 6d.

Dr. Appasami will be already known to many of our readers throu his association with Canon Streeter in that widely-read study of Sund Singh, *The Sadhu*. In this book he gives us a very interesting study of t mysticism of the Johannine writings. The book had its origin in a thes written for an Oxford Doctorate, and is based on wide reading. But th book, as we now have it, is free from the pedantry we associate with academ exercises, and is written with very attractive simplicity.

The Indian mysticism with which many in the West are most famili is the speculative mysticism of the *Upanishads* and the Vedānta, a mysticis which, in its most consistent form, leaves no place for communion with real and living God, for God is the unknowable and our soul is one with I But there is another phase of Hinduism, less well-known in the West, b far nearer in its aspirations to Christianity, the *Bhakti-Mārga*, the Way *bhakti*, of love. It is with this intense and emotional mysticism th Dr. Appasami compares some of the great central teachings of the Johann writings. Such a book makes a double appeal, and has, we imagine double object. For the Hindu, such a book may help in interpret Christianity in an Indian, and so intelligible form, by presenting Christian as the highest *bhakti*, directed, not to mythic gods, but to One of whose l on earth we know. For the Christian in the West, the book has its value an interpretation of Johannine thought by one who is an Oriental, and w looks at Christianity from a different standpoint from our own.

We have but one criticism to make. When the second edition of t book appears, we would suggest that Dr. Appasami provides his West readers with a glossary of Hindu terms. The writings of the Indian *bhak* are so little known in England that some such help may be required many who would value this simple, learned, and deeply Christian book.

SYDNEY CAVE.

John Wyclif: a Study of the English Medieval Church. By HERBERT WORKMAN, D.Lit., D.D. 2 vols. Clarendon Press. 30s.

Everyone who knows Dr. Workman's article "Wyclif" in the *E.R.* has looked with high hopes for the full-dress life of Wyclif promised there Dr. Workman has now fulfilled his promise and it is safe to say that *Joh Wyclif* is one of the half dozen most important books on medieval churc history that has appeared in English since the war. The time was ripe fo a new life on Wyclif. Since the appearance of Lechler's great book mo than half a century ago no competent scholar has attempted to tell th whole story on a serious scale; but an immense amount of work has bee done in a scattered and unsystematic way. The Wyclif Society, founded t commemorate the five hundredth anniversary of Wyclif's death, latel ended its labours: it has published in full the Latin works which, when Lechle wrote, were for the most part to be found only in MS. in Vienna. Arnold an Matthew have edited critically the English writings; Miss Deanesly ha

ucidated the story of the Lollard Bible and its relations to the pleasing oman Catholic mythology of an "Old English Bible." Now comes Dr. Vorkman to gather the rich harvest. How vigorously and scrupulously he as gleaned the smallest ears only a minute study of his footnotes will show.

The most successful part of the book, we think, is the unravelling of the iographical puzzles. In this most clearly we see an advance on Lechler. f all voluminous writers Wyclif was probably the most irritatingly npersonal, but Dr. Workman has wrung from the Latin works a surprising umber of personal confessions and allusions. Not only has he summarized ost judiciously controversies like those which concern Canterbury Hall and Vestbury-on-Trym, he has revealed some new episodes in Wyclif's life and as arranged and dated the events in his career in a manner that supersedes ompletely what had previously been done. Calendars and Registers have ielded treasure in fragmentary morsels and Dr. Workman astonishes and elights us time after time by the ingenuity with which he solves problems pparently insoluble.

Entirely admirable too is Dr. Workman's impartiality—no, that negative ord is wrong, for he has an active sympathy with all parties in the story. Vyclif, he confesses in the Preface, has become after twelve years study an ld friend; but friendship has not blinded Dr. Workman. He makes clear ne weaknesses of a great character, and his final judgment (with which every alvinist must concur) is: "We believe that the failure of Wyclif's remature reformation was, on the whole, for the good of the Church. His onception was altogether too Erastian, and would have made the Church a ere department of the State."

Taken as a whole the book seems less satisfying than when its component arts are examined. We would have sacrificed willingly many of the elaborate otnotes in which are sketched the careers of almost all persons who crossed may have crossed Wyclif's path for a fuller and more considered estimate y Dr. Workman of some of the larger problems: what is the position of Wyclif nong the schoolmen? how far was he an original thinker? how far as he a worker on other men's doctrines? what is the significance of the liance with John of Gaunt? The ecclesiastical historian, to be sure, may oint out that until the constitutional and political historians have obtained tolerably clear view of Gaunt's importance in the reign of Edward III. nd they are still far from having done this) it is impossible to determine e relation of Gaunt to the religious movements of the time. For one ason and another we feel that Dr. Workman has not said the last word these great issues.

Dr. Workman ends his book with the words "driven from the university d abandoned by the rich and noble, Wyclif's teaching proved a lasting fluence among the people in the larger story of Nonconformity." He eaks elsewhere of Wyclif as "the stern, unbending forerunner and father the Puritans, Covenanters, and Nonconformists of Great Britain and nerica." In this there is of course very much truth, and we look forward the development of it by Dr. Workman himself. But although by his anslation and "in his assertion of the supreme authority of Scripture he id the foundation upon which until the end of the nineteenth century the igious life of England was built," we cannot believe that he is to be garded in any special way as one of the Fathers of English Dissent. Wyclif ked emphatically (no one has shewn it more clearly than Dr. Workman) o fundamental notes: evangelical experience and ecclesiastical con- uctiveness. The blending of these two has made English Dissent, and if are to seek Wyclif's progeny in later generations we shall find it not in ssent but in the Anglican Settlement of Henry VIII. and Elizabeth, in

that Erastianism which tried a fall unsuccessfully with the high churchm ship of Geneva. Wyclif's radicalism and his thorough-going assault on ecclesiastical system of the Middle Ages give to his work a superfi resemblance to one side of later Dissenting movements, but the driving fo behind Dissent is as unlike the cold, negative spirit of Wyclif as anyth can be.

The book is excellently produced: there are illustrations of almost ev place of interest to students of Wyclif's life. We venture to predict th Dr. Workman's book will stand, as Lechler's has stood, without a peer for least half a century. Our first and our last word is a word of gratitude a admiration.

B. L. MANNING.

SHORTER NOTICES AND DESCRIPTIVE LIST

(*Books marked * are recommended for ministerial reading.*)

From the Oxford Press come two important books dealing with the Jew We have often had occasion to commend "The World's Manuals" publish by that Press, and there has been no more serviceable book in the seri than the Rev. A. W. F. Blunt's **Israel in World History* (2s. 6d.). 120 pages it comprises a bibliographical note, a chronological table, and account of the relation of Israel to Babylon, Egypt, Syria, Assyria, Per and Rome. Students of the Old Testament have long felt the need o work of this kind; it is now admirably supplied.

Many scholars contribute to **The Legacy of Israel* (10s.), which, like previous book, is well illustrated. In the Prologue Dr. A. D. Lindsay sho how the volume differs from the companion volumes on Greece and Ro a distinction stressed in Dr. C. G. Montefiore's Epilogue, which poi out that Israel still lives and has a work to do in the future. Ma pages of this journal could legitimately be occupied in discussing the ma questions raised in the contributions that make up the volume, but it m serve if we cordially commend a remarkably cheap book and ment the chapters: "The Hebrew Genius as Exhibited in the Old Testamen (Sir George Adam Smith); "Hellenistic Judaism" (Dr. Edwyn R. Beva "The Debt of Christianity to Judaism" (Prof. F. C. Burkitt); " Influence of Judaism upon Jews in the Period from Hillel to Mendelssoh (The Rev. R. T. Herford); "The Jewish Factor in Medieval Though (Dr. Charles Singer and Miss Singer); "Hebrew Scholarship in the Mid Ages among Latin Christians" (Dr. Singer); "Hebrew Studies in Reformation Period and After" (Dr. G. H. Box); "The Influence Judaism on Western Law" (Prof. N. Isaacs); "The Influence of the Testament on Puritanism" (Dr. W. B. Selbie); "Jewish Thought in t Modern World" (Dr. Leon Roth); "The Influence of the Hebrew Bib on European Languages" (Prof. A. Meillet); "The Legacy in Moder Literature" (Mr. Laurie Magnus).

Dr. R. C. Knox's *Knowing the Bible* (New York, Macmillan, 10s. 6d. aims at giving a student a first hand knowledge of the Bible. Dr. Kno treats the Bible historically and accepts the findings of criticism. It extremely difficult to compress a survey of this kind into a single volum but Dr. Knox has done the work well. We trust his book will help to enlighte a darkness about the Bible which we believe is widespread in the America student world.

The twelve chapters in the Rev. H. G. Tunnicliff's *The Personality of ul* (Sharp, 3s.) each contain Bible readings and comments for six days, summary, and then questions for meditation or group discussion. The angement of the book and of the chapters seems very artificial.

Dr. A. H. McNeile is to be congratulated in that his **Introduction to the dy of the New Testament* (Oxford Press, 18s.) does exactly what it sets t to do. His Preface says: "As the study advances there is need at ervals for a brief conspectus of the material in one volume such as will t the reader who is not an expert or a professional student in possession the salient points." In less than 500 pages the sketch gives us not merely introduction to the books of the N.T., but also chapters on the canon, tual criticism, and "inspiration and value." Ministers who want to have andy book showing what has been done since, say, Moffatt's *Introduction* l find that this book admirably serves their purpose.

The Rev. Hubert Shear's strangely entitled book *Christ or Bentham?* illiams and Norgate, 3s. 6d.) is a detailed criticism of Dr. Gore's *The rmon on the Mount.* It will not be without interest to those who are wildered by some of the sayings of Jesus included in the Sermon.

Of a different type and calibre is *The Sermon on the Mount for To-day* ark, 7s. 6d.) by the Rev. T. H. Wright, of the Scots Church, Paris, a olarly exposition which sets out "to arrive at the meaning of the Speaker, d to show its validity for the most urgent issues of the present." Mr. right writes in a restrained and dignified style, which nevertheless conveys intensity of his conviction that the Gospel has a message for our own y.

Dr. Peake contributes an appreciative preface to Dr. S. H. Mellone's *he Apocrypha: Its Story and Messages* (Lindsey Press, 2s. 6d.), a popular ount of the books of the Apocrypha which fills a gap in the general reader's ipment and which others will find useful for reference. It is a pity Dr. llone has not included a table of the apocryphal books with their approx- ate dates, *etc.*

Dr. Ryder Smith chose an excellent topic for his Fernley Lecture, **The Sacramental Society* (Sharp, 5s.) is an admirable discussion of the ject. Dr. Ryder Smith writes throughout with calm common sense. has convictions of his own, but he is able to state the views of his opponents h clarity and fairness. The opening chapter on "The Symbolic and the ramental" is made very lucid by apt illustration, and Dr. Ryder Smith's olarship is manifest in the Biblical chapter. The only suggestion we have nake is that more use might have been made of some recent writings. those interested in re-union ought to read this book. Very wise are the ds: "If all unjustifiable schisms were undone, there would yet remain e churches—the Sacerdotalist, holding that certain symbols are essential he Church; the Sacramental, holding that the two Sacraments are gatory, that other symbols are serviceable, but that no symbol is essential; a third church, consisting of those who, denying that any symbol or ament is either obligatory or essential, and looking upon all ritual as ndrance rather than a help, strive to use it as little as possible."

The Rev. Kenneth E. Kirk is now the acknowledged authority on moral logy in the Church of England. He follows up his *Some Principles Moral Theology* and *Ignorance, Faith and Conformity* with a bulky volume *cience and its Problems* (Longmans, 16s.), "an Introduction to Casuistry." Kirk here deals with conscience—its duties, privileges, limitations and gers—and discusses the deference conscience should pay to principles nended by various authorities. He then outlines the nature and history

of casuistry, shows how certain principles have come to be recognized, a applies them to some present-day problems—of which clerical celibacy, t Papal claims, " birth-control," betting, and truthfulness may be mention The book is written entirely from an Anglican standpoint, and necessar suffers thereby, but it may be that the Bishops will find its chapters discipline of great use once Parliament accepts the new Prayer Book. M Kirk has a thorough knowledge of his subject, and those who are inclined dismiss the word " casuistry " with a contemptuous sneer would do w to peruse his pages.

Mgr. Albert Farges, whose *Mystical Theology* was published four yea ago, has now written a treatise on Ascetic Theology under the title *T Ordinary Ways of the Spiritual Life* (Burns, Oates, 10s. 6d.). Written f the laity as well as for seminaries and for the clergy, the book shows t means whereby spiritual perfection may be attained and how temptatio may be overcome by spiritual exercises. It would be to the advantage Protestants if they were to consider more frequently and systematically ti way to the devout life, and, while there is much in this volume with whi they will disagree, it will nevertheless provide a good starting point.

The Rev. James Reid's *The Meaning of the Atonement* (Teachers an Taught, 6d.) is a small but weighty contribution to a great subject. It worth the careful consideration of scholars, while those—and there are man —who are perplexed about the relation of the love of God and the dea of Christ to the sin of man will find light and help in its pages.

Principal George Galloway has always something to say that is wo hearing, but he is not easy to read ; he makes no concessions in the way illustrations, and the long paragraphs he favours help to give a heavy appe ance to his *Faith and Reason in Religion* (Nisbet, 7s. 6d.). The book conta seven papers, the first four of which—" Knowledge and Religious Faith " The Genesis and Truth of Religious Beliefs " ; " Evolution and Finality of the Christian Religion " (reprinted from the *Hibbert Journ* " History and Its Religious Interpretation "—deal with some aspects the problem of authority. The remaining papers are on " The Theolog Antithesis of Grace and Freedom " ; " Bishop Butler as an Apologist and " The Study of Theology and the Work of the Ministry."

Canon Major, the literary executor of the late Dean Hastings Rashd has gathered together in *Principles and Precepts* (Blackwell, 6s.) twenty sermons delivered by Dr. Rashdall in various places. Among the serm are some dealing with individuals and events, such as " Two Tragedies of Bartholomew's Day," " F. D. Maurice," " Bishop Westcott," and " Harn and Loisy." If there is a sufficient welcome for this volume a selection f the Dean's ethical and metaphysical papers is to follow.

God's Message (Epworth Press, 5s.) contains nineteen sermons and addre by the late Dr. G. G. Findlay, to whose commentaries and exposit of the Pauline Epistles Christendom has been much indebted. Miss M. Findlay contributes a biographical sketch.

Every Sunday School should have a teachers' library, and one of t books which should be added at once is Dr. E. S. Waterhouse's *An A B C Psychology* (Sharp, 2s. 6d.). Dr. Waterhouse has already shown himself to possessed of the gift of clear and forceful exposition, and this book shou be of great service to the Sunday School teachers for whom it is writt

There was no need for the " Apology for the journalistic mind " w which Prof. George Jackson introduces *A Parson's Log* (Epworth Pre 3s. 6d.). All those who read the column which Dr. Jackson contribu regularly to the *Manchester Guardian* know how helpful and suggestive t

n be. When evangelical passion is united to wide literary knowledge and lear style the result is certain. We hope that Dr. Jackson will continue make selections of his essays for the benefit of those unfortunate enough be outside the *Manchester Guardian's* range.

Mr. Joseph Sinel's *The Sixth Sense* (Laurie, 6s.) is a book which deserves e attention of biologists, psychologists, and all interested in psychical earch. He finds in the existence of the "pineal body" a physical explan- on of clairvoyance, telepathy, hypnotism, *etc.* The book contains many narkable illustrations of clairvoyance.

Those who are troubled by sceptics of a type less familiar now than enty years ago will find help in the second series of Prof. C. F. Rogers's *tures in Hyde Park* (S.P.C.K., 2s. 6d.), which is concerned with subjects e free will and the problem of pain. Prof. Rogers writes simply and gently, with abundant use of apt illustrations. He does not, however, m to be aware that the sixteenth century Anglican Church was just as lvinist in doctrine as was the Puritan and Separatist. The Articles are, course, Calvinist, while Whitgift was second to none in his belief in Genevan trine, much as he detested its discipline.

Judging from Dr. R. R. Marett's *The Diffusion of Culture* (Cambridge Press, 6d.)—the Frazer Lecture—anthropologists seem to be a bad-tempered of people. The lecture is one long tirade against Prof. Elliott Smith; ely can a lecture of this kind have been used for such a deliberate and tained criticism of another scholar's views.

Prof. H. M. Relton deserves well of the Church of England, and we uld not be surprised if there is not preferment waiting for him round the ner. Confidently, but yet persuasively, he has urged the acceptance of new Prayer Book, and in *The New Prayer Book* (Allen & Unwin, 3s. 6d. 1 2s. 6d.) he has gathered together admirable papers (with perhaps one eption which need not be specified) from writers of different schools in Church of England, showing why the new Book should be accepted. s Evelyn Underhill and Dr. W. R. Matthews write as suggestively as r, and Canon E. S. Woods shows himself well on the way to being a good gregationalist.

On the same subject we have the Bishop of Winchester's *The Prayer k Revised* (Longmans, 4s. 6d.), an introduction to the new Prayer Book tten for average men who desire to understand the present position. We not impressed with the Bishop's history in the chapter dealing with vious revisions, but his exposition of the changes of the new Book is r and useful.

It is not often that we fail to obtain help from a book on the work of the istry, but we must confess that we found the Rev. W. Deane's *The nister among his People* (Epworth Press, 3s. 6d.), which aims at offering "practical hints on pastoral psychology," barren and platitudinous.

Much more help can be obtained from *Lax of Poplar* (Sharp, 3s. 6d.), hich the Rev. W. H. Lax, who has been a Wesleyan minister in Poplar the last twenty-five years, gives a racy account of his work, with phic descriptions of Poplar life and of the power of the Gospel.

Volume VI of the *Cambridge Ancient History* (Cambridge Press, 30s.) ews hard on Volume V, its title being "Macedon 401-301 B.C." The ace contains a fitting postscript by Dr. Cook and Mr. Adcock, in which say: "On June 1st Professor Bury ended a life of brilliant achievement ired by a single minded devotion to learning. From the time when he ared the general plan of this work his erudition and wisdom as Editor- hief have guided our counsels, and we would place on record our personal

sense of loss at the death of the most sympathetic and generous of colleague Professor Bury's name appears over the chapter on "Dionysius of S acuse," Mr. F. M. Cornford deals with "The Athenian Philosophical School and Principal Ernest Barker with "Greek Political Thought and Theo in the Fourth Century." Dr. H. R. Hall is entrusted with "Egypt to t Coming of Alexander," while the only chapter that touches on O.T. stud is Dr. Cook's "The Inauguration of Judaism," which naturally consid "P" and the Pentateuch. Mr. W. W. Tarn does five of the histori chapters. Special mention should be made of the bibliography and of t maps.

The lectures in Dr. T. R. Glover's *Democracy in the Ancient World* (Ca bridge Press, 10s. 6d.) make an intensely interesting volume. Wheth Dr. Glover is collecting evidence from Homer and Herodotus, Aristophan and Aristotle, or indulging in more or less dangerous comparisons betwe Athenian and American democracy, he is always readable and stimulatin Once more we are inclined to think that Dr. Glover is not quite so happ in Rome as he is in Athens, though it is true that the lecture on "The Ei of the Republic" is one of the best in the book. Occasionally Dr. Glover fertile brain starts a line of thought that may be very fruitful; a bett subject for an essay in a History Honours examination than that suggest by the following quotation would be hard to find:

> "A French critic has spoken of the *unity* of the age of Pericles, a American of the *integrity* of the Elizabethan age. I take it th mean the same thing. The Elizabethan could sail a ship, he co beat the Spaniard in a naval action or a theological argument, he co turn a sonnet to his mistress' eyebrow or a compliment to the Queen soldier, sailor, courtier, poet, Protestant, he was all of these, he wa man, an integer. Most of us are fractions of men—decimals I fe at that; we do one thing and do it in a lame way because we do in a dull spirit of unawareness, irresponsive to the world's wonder a variety."

Volume I of the new translation of Eusebius (S.P.C.K., 10s. 6d.), Dr. H. J. Lawlor and Mr. J. E. L. Oulton, contains the translation of *Ecclesiastical History* and of the two recensions of *The Martyrs of Palesti* Mr. Oulton is responsible for the translation. Dr. Lawlor has charge the Introduction and Notes, which are to appear in Volume II. It is to regretted that the two volumes do not appear at the same time; the rea is left to guess how the collaborators regard the works (especially *Martyrs of Palestine*) until Vol. II comes to hand. The translation of *History* is of special value in that the critical text of E. Schwartz has b employed.

If Don Fernando de la Mīna's *My Escape from the Auto de Fé at Valladi* (Old Royalty Publishers, 3s. 6d.) is a work of imagination (and not transcript of an original document it claims to be) it is indeed a remarka feat. It is a very graphic account of the escape of Don Fernando from t Inquisition and from Spain in Oct., 1559. Some account of the manuscri and its present whereabouts would have been welcome.

If Mr. Hamilton Fyfe is an optimist may we be preserved from becomi one! *The Religion of an Optimist* (Parsons, 10s. 6d.) is the religion Comradeship: "International Religion, with Comradeship as its foundatio can supply what is needed." This religion seems to make its believe blind, unfair, sloppy, scrappy, inaccurate and careless. Mr. Fyfe cann quote properly; he has no consciousness of any limitations in his knowledg anthropology, comparative religion, Biblical criticism and theology, chur

story, economics, art—he is an authority on all these, and yet within ree pages he calls Paul Sabatier a Catholic and Professor Dawes Hicks a esbyterian, and suggests that Jesus "made a clean sweep of the ancient osaic theology." In the Protestant churches "it must be doubted whether y minister who reads and thinks is able to believe in any real sense what has to pretend to believe"; "almost all the spiritually keen people in the rld are outside organized Christianity"; and "people connected with the urches did nothing to protest against the Versailles Treaty of 1918." ere is a chapter on "Where St. Paul went wrong" which denounces the postle as one who invented "a mystical theology hard to understand, sed partly on the legal quibbling of Rabbinical disputations, partly on e fine-drawn subtleties of Byzantine scholarship," whatever the latter rase may mean! Paul should have given "straight-forward advice out behaviour" instead of statements without meaning. Has Mr. Hamilton fe ever read *Rom.* 12? This is a disturbing book because it shows a man whom many people are accustomed to listen utterly careless and slapdash d irresponsible in the content as well as the form of his writings. With e utmost desire to share Mr. Fyfe's social sympathies, and with the most enuous endeavours to further the spirit of comradeship, we cannot but gret this book.

We are glad to meet the Rev. James Woodforde again and to learn that ere will probably be two more volumes of his *Diary of a Country Parson.* e third volume (Milford, 12s. 6d.) deals with the years 1788-1792, and ntains the same features as we have noted in the previous volumes, though w the diarist gives us the menu at daily dinner, as well as on occasions en there are visitors. Historians and economists can gather all manner data concerning life in the country at the period, though references to tional events, and even to international ones like the French Revolution, e scanty. Woodforde is as amusing as ever, witness the consecutive tries in 1790:

Sep. 8 "Norwich Musick Festival began this morning. I did not go having had enough of the last Musick Meeting in September 1788—at which I experienced a great deal of uneasiness and for which it cost me besides about £7. 0. 0.

Sep. 9 Mrs. Custance called on us this morning and very good-naturedly and genteelly offered us places in her Coach to Morrow Morning to go with her to the Musick at Norwich.

Sep. 10 [Went to St. Peter's Norwich] in before eleven o'clock and there we stayed till three in the Afternoon highly delighted indeed with the Musical performance."

The entry for March 11, 1791, is delightfully revealing:

"The Stiony on my right Eye-lid still swelled and inflamed very much. As it is commonly said that the Eye-lid being rubbed by the tail of a black Cat would do it much good if not entirely cure it, a little before dinner I made a trial of it, and very soon after dinner I found my Eye-lid much abated of the swelling and almost free from Pain. I cannot therefore but conclude it to be of the greatest service to a Stiony on the Eye-lid. Any other Cat's Tail may have the above effect in all probability—but I did my Eye-lid with my own black Tom Cat's Tail."

Our joy at seeing a biography of James Nayler was inclined to be astened by the flamboyant paragraphs with which Miss Brailsford's *Quaker from Cromwell's Army* (Allen & Unwin, 6s. 6d.) opens. Fortunately, wever, when Miss Brailsford gets into her narrative her style becomes uch purer and simpler, and her book is a very welcome and able contribution

to Quaker history. James Nayler is one of the most winsome figures the Cromwellian era ; the courage with which he endured his terrible puni ments and the humility with which he confessed his errors more than at for the follies into which he allowed himself to be led.

It was unfortunate that we had read *The Times Literary Supplemer* review of Mr. J. B. Priestley's *Thomas Love Peacock* (Macmillan, 5s.) a listened to the resounding thwacks of Mr. Priestley's rejoinder before ourselves read the book, for the controversy was in the back of our mi throughout. On the whole we have no hesitation in taking the side of M Priestley, whose volume is a worthy addition to the " English Men of Letter series. Mr. Priestley always writes well, and there is both insight and d crimination about this study of Peacock. The chapter on " Later Life a Character " is Mr. Priestley at his best.

Miss C. M. Maclean has given us an attractive account of *Dorothy a William Wordsworth* (Cambridge Press, 6s.) in which she is mainly concern to emphasize the part played by the beloved sister in Wordsworth's wor If at times we are inclined to think Miss Maclean's claims for Dorothy to extravagant—she calls her " the most remarkable writer of prose in generation that included de Quincey " and " the greatest of English descrip tive writers "—nevertheless she knows that Wordsworth was right in sayin of Dorothy " She gave me eyes, she gave me ears," and it is fitting that w should have Wordsworth's poetry examined from the point of view of h sister's influence.

De Quincey (Oxford Press, 3s. 6d.) consists of well-chosen selection prefaced by an Introduction by Mr. M. R. Ridley and by essays on D Quincey by Leslie Stephen and Francis Thompson.

Mr. George Calderon is responsible for the introduction to the translati of Tchekof's *The Seagull* and *The Cherry Orchard*, a new volume in t " Travellers' Library " (Cape, 3s. 6d.).

The Rev. C. C. J. Martindale says that the performance of *The Marvello History of St. Bernard* (Sheed & Ward, 2s. 6d.) was " a triumph for concerned." We can well believe it, for the adapter (M. Henri Ghéo and the translator (Mr. Barry V. Jackson) have managed to do their wo without dulling the edge of the graphic fifteenth century MS. To see Sat and the devils, the Virgin Mary and the Saints, in a play must be a marvello sight in the twentieth century, but we do not find it offensive, as perha on first thoughts we should expect.

M. Henri Ghéon's *La Vie Profonde de St. François* has been translated b Father Martindale under the title *The Marriage of St. Francis* (Sheed & War 3s. 6d.). The first Act strikes us as extremely good, but we should like see the play staged if only to discover whether the impression that Act is a weak ending is correct.

Miss C. E. Carryer's Biblical three Act play, *The Building of the Wa* (Christophers, 10d.) tells in Biblical language the story of Nehemiah. W imagine the play would benefit the children taking part in it, but we wonde if it would hold an audience.

The growing emphasis on religious education in the United States i evidenced by the next two books. Dr. C. H. Brewer's comprehensive *History of Religious Education in the Episcopal Church to* 1835 (Milford, 18s.) deals not only with colleges, seminaries, and schools, but with denominational literature and other means of spreading religious knowledge. President W. A. Harper's *Integrated Program of Religious Education* (Macmillan, 7s. 6d.) is largely concerned with organization and shewing how the churches can co-ordinate the work of religious education.

Leaders of Scouts and Guides would be wise to get Mr. Marcus Woodrd's *Camp Fire Nature Yarns* (Pearson, 1s. 6d.) in which Mr. Woodward ploys his keen powers of observation and description to advantage.

Miss Helen Colman's *Jenny Lind Book of Children's Sayings* (Norwich, rrold, 2s. 6d.) is a delightful collection of the sayings of children between o and nine years of age. Dr. C. W. Kimmins, in a Foreword, says that e stories will be valuable material for the student of the child mind. That ay be so, though it is probable that knowledge of the child's environment an essential pre-requisite, and this the book does not give us. Many ople who are not psychologists, however, will gain pleasure from reading ese stories.

We doubt whether Mr. Chesterton's publisher will have done service his reputation by issuing his *Collected Poems* (Palmer, 10s. 6d.). If . Chesterton is a poet at all—and even his best friends would hesitate to d poetry to the lands he has conquered—he is one to be read in snatches, the moral he teaches and for the savageness of his irony, and not for music. Even in "The Ballad of the White Horse," which we suppose ks as the best of Mr. Chesterton's poems, we have only to put it side by le with another work of its genre like "Horatius" to see how far Mr. esterton falls short. We are not sure if he is not most successful in e little dramatic piece, "The White Knight."

Bishop Temple introduces *Christian Social Reformers of the Nineteenth ntury* (S.C.M., 7s. 6d.), though Mr. Ruck's account of the work of John ward is itself a suitable introduction. The other papers are Prof. Coupd's "William Wilberforce," Miss Constance Smith's "Lord Shaftesbury," . A. J. Carlyle's "Charles Dickens" (very short), Dame Scharlieb's Florence Nightingale," Canon Raven's "J. M. Ludlow," the Rev. Hugh rtin's "William Morris" (reprinted from our own pages), Mr. H. G. ood's "George Cadbury," Father Adderley's "Henry Scott Holland," d Mr. Fenner Brockway's "Keir Hardie." An interesting collection.

For a history of *Europe in the Nineteenth Century* (Longmans, 12s. 6d.) e combination of Prof. A. J. Grant and Dr. Harold Temperley is a very ong one. All who have used Prof. Grant's *Outlines of European History* ow that he has the rare gift of making an outline of facts interesting, while . Temperley adds to his wide knowledge the special study of British war cuments which enables him to speak with peculiar authority. The neteenth century is construed as stretching from 1789 to 1914, from the ench Revolution to the outbreak of the European War, the survey conding with four chapters describing "Main Currents of European Movent"—the growth of Nationality, the development of Parliaments, the velopment of war and of militarism, and efforts for European peace and ity. There are admirable maps, and students should find the volume tremely useful. The only weak feature is that here and there the punctuon gets altogether out of gear.

Nobody will expect anything very profound in the Bishop of London's *me World Problems* (Longmans, 4s.), observations on the Bishop's recent rld tour. If they do, they will be disappointed. Those who like nice tures of the Bishop, however, will be gratified.

We are sorry to have to say that we do not think Mr. Rennie Smith's *neral Disarmament or War?* (Allen & Unwin, 3s. 6d.) would win over an ponent of disarmament. If its aggressive, flamboyant, platform style itates one who agrees with most of its contentions, what will be the effect those who believe disarmament is impracticable? Nevertheless the

book contains many useful facts and should be read by those who have been able to secure Professor Noel Baker's larger work.

It is unfortunate that the group responsible for *Coal* (Hogarth Pr 2s. 6d.) open with a bitter and *ex parte* statement of last year's dispu There is much to be said for the view they adopt later in the booklet, but wildness of their words will deter people from giving it due consideration.

Mr. H. J. Stenning has done good service in translating Karl Kautsk *Thomas More and His Utopia* (Black, 6s.) a work which, if too intent on clai ing More as the first modern Socialist, yet gives a pleasant account of his li fitting it into its environment, before expounding the Utopia of one of t worthiest of Englishmen.

Miss M. L. Christlieb's **An Uphill Road in India* (Allen & Unwin, 6 is one of the best missionary books we have ever read. It is a mode *St. Mark*, filled with graphic little pictures of the missionary's life and wor No one can read it without being confronted with the appalling nature the missionary's task: the power of custom and tradition, the grip of si the never-ceasing effort to hold what has been gained, the endless discourage ments, are all vividly protrayed. Miss Christlieb has written a book whi deserves the widest circulation. It lives from the first page to the last, an cannot fail to do much good. EDITOR.

Dr. Bernard Hart is a well-known medical psychologist who is con vinced of the importance of mental conditions in the ætiology and trea ment of various diseases. In the lectures which form the greater part *Psycho-pathology: Its development and Its Place in Medicine* (Cambrid Press, 7s. 6d.) he sketches the recent history of psychology and examin the results attained by writers like Janet, Freud and Jung. His treatme of their work is cautious and independent; and his criticism of Fre in particular is both pertinent and timely. In a concluding chapter the Methods of Psycho-therapy he has a good deal to say in criticism McDougall, and discovers the respective merits of the methods of suggestio persuasion and analysis. The main interest of this, as of the rest of t book, however, is for specialists and for them it has a very real value.

Dame Mary Scharlieb has written *The Psychology of Childhood* (Constab 6s.) as a "popular guide designed for the assistance of parents in the difficult and important task of preparing the children of the present day be the parents of the future." It is certainly well adapted for its purpo Written in a simple and untechnical style, and from a wide medical a psychological experience it should prove invaluable to all who have to with children, whether doctors, teachers or parents.

Mr. W. D. Lighthall's *Superpersonalism* (Witness Press, Montreal) a study of instinct and consciousness in its inner and outer relations, i action and development. It aims at showing that there is such a thing super-personality. A well-thought-out and interesting, but not ver convincing, thesis.

Sigmund Freud's *The Ego and the Id* (Hogarth Press, 6s.) is a las word in Freudian psycho-analysis, dealing with the ego and its relations the conscious and the unconscious, and the various workings of instinct and showing both the defects and the qualities of Freud's method.

W. B. SELBIE.

**Systematic Theology* (Allen & Unwin, 5s.) is a compact little volum consisting of the dictated portions of Herrmann's lectures on "Dogmatik," published after his death and now made available for English readers b the Revs. N. Micklem and K. A. Saunders. It deals with great themes in a

ple and cogent fashion ; first religion in general and then the nature and tent of Evangelical Christianity. As we would expect from a disciple of leiermacher and Ritschl, everything is brought to the test of experience. ellectual demonstrations cannot create religion in the soul. Religion only be understood by the man who himself lives in it, or, in other words, encountered a spiritual power that humbles him and at the same time tows upon him an energizing sense of inner freedom. This is brought ut in a supreme fashion by the Person of Jesus, which may be experienced us to-day as a fact instinct with the same power that the first witnesses w. From this point of view the problems of Sin, Redemption and velation are discussed in a fashion that puts to shame the shallow think- that is widespread to-day. We can conceive of no better programme a ministerial fraternal than a series of studies based upon this book.

The translators have done their work admirably and deserve the rmest thanks of all students of theology.

Monsignor Landriot's *Lectures on the Holy Eucharist* (Faith Press, 3s. 6d.) book that ought to be in the hands of all who desire to understand the man doctrine of the Mass. It is well-written and well translated, and author is at pains to quote the Doctors at every point. It is devout her than polemical in spirit. Needless to say, the argument is based n crass literalism and forced analogies. Nevertheless the author seeks in and again to rebut the idea that the Body is present in a material se. He presents us with a conception of substance which is dynamic her than material ; in the end it becomes almost equivalent to spirit, and are left wondering what is the *raison d'être* of the doctrine of Transub- ntiation. The more the spiritual nature of substance is emphasized, the rer does the Catholic approximate to the Protestant view of a purely ritual presence of Christ in the Eucharist. At any rate there is no positive ue conserved by the Catholic doctrine which may not be present in our nmunions. There is, of course, the appeal to ignorance, but that is a y dangerous line to take. The most serious defect in the whole con- tion is its failure to strike the ethical note. The Sermon on the Mount ns to have no relevance for this central act of Christian worship. We are receive Christ by manducation rather than by moral surrender. And t, after all, is the real dividing line between Protestantism and Romanism.

For those who deny the historicity of Jesus and regard all the sacred tings of every people as equally and mechanically inspired, who read all ed history as mythology and interpret it by means of a psychology of crudest " faculty " type—in short, for all who are theosophically minded Ir. G. A. Gaskell's *Gnostic Scriptures Interpreted* (Daniel, 10s. 6d.) no doubt be helpful ; but plain people who possess any sort of historical sense will no use for it. The Gnostic texts given here (mainly upon the authority Ir. G. R. S. Mead) are more intelligible than the suggested interpretations.

E. J. PRICE.

REPRINTS AND NEW EDITIONS.

PRICE JONES : *The Four Gospels.* 2nd edition, with an admirable conspectus of the writings on the Four Gospels that have appeared since 1921. (S.P.C.K., 3s. 6d.)

R. INGE : *Outspoken Essays,* 1st and 2nd Series. (Longmans, St. Paul's Library, 3s. 6d. each.)

W. H. MYERS : *Human Personality and its Survival of Bodily Death.* Abridged edition. (Longmans, 3s. 6d.)

V. DRAPER : *The Conflict between Religion and Science.* Pocket edition. (Watts, 2s. 6d.)

ALSO RECEIVED:

W. H. B. Gibbon: *The Doctrines of Jesus according to the Synoptic Gos* (Epworth Press, 3s.)

The Speakers' Bible. 1 *Cor.* (Vol. II.) and *Philemon* (Speakers' Bible O. 9s. 6d.)

H. St. J. Thackeray: *Some Aspects of the Greek Old Testament.* Arthur D. Lecture. (Allen & Unwin, 2s. and 1s.)

E. S. Drown: *Religion or God?* (Harvard Press, 24 pp. for 4s. 6d. !)

A. E. Taylor: *David Hume and the Miraculous.* A characteristically . "Leslie Stephen Lecture." (Cambridge Press, 2s.)

Ernest Barker: *Christianity and Nationality.* Burge Memorial Lect. (Oxford Press, 2s.)

S. Herbert Scott: *General Councils and Anglican Claims.* (Sheed & Ward,

O. Wyon: *An Eastern Palimpsest.* A brief survey of the religious situatio Turkey, Syria, Palestine, Trans-jordania, Egypt. (World Dominion Pr 2s. 6d.)

R. Auchterlonie: *Suspira.* Papers and poems by a lamented and hig respected Congregational minister in Scotland. (Edinburgh: Eliot, 3s. 6d

H. T. Silcock: *Christ and The World's Unrest.* Swarthmore Lecture. (Swar more Press, 2s. 6d. and 1s. 6d.)

M. B. Reckitt [Ed.]: *The Social Teaching of the Sacraments.* Report of Anglo-Catholic Summer School. (Soc. of SS. Peter and Paul, 2s. 6d.)

C. C. J. Martindale: *Christ is King.* (Sheed & Ward, 2s. 6d.)

Carey Bonner: *The Romance of the English Bible.* (N.S.S.U., 2s.)

Reality of Experience. Personal Narratives of Army Officers. (Pickering, 1

S. Morris: *A Handful of Nuts.* Children's Addresses, better than the aver (Allenson, 2s. 6d.)

D. A. Mackenzie: *The Story of Ancient Egypt. Babylon and Assyria.* "Ram through History" series. (Blackie, 1s. 3d. each.)

H. A. Dallas: *Leaves from a Psychic Notebook.* Ten papers on spiritism, mc reprinted from periodicals. (Rider, 5s.)

K. Innes: *The League of Nations and the World's Workers.* (Hogarth P 1s. 6d.)

H. G. Wells: *Democracy under Revision.* A Lecture at the Sorbonne. (Hog Press, 2s.)

PERIODICAL PUBLICATIONS.

The Holborn (July). The Editor's Notes are interesting, as always, espec those on Loisy and the late Hugo Gressman. It is a definitely missio number, the first three articles being Sirdar Ikbal Ali Shah's "The Challeng Islam," the Rev. Harold Ogden's "The White Race in Africa," and the Rev. A Chirgwin's "The Decay of Primitive Races," while another article deals w Schweitzer's "Moral Theories."

The Hibbert (July). The first three names give an international outlook the number. Prince André Lobanow-Rostovsky writes on "The Problem Authority," Don Luigi Sturzo on "The Modern Conscience and the Right War," and Dr. Wilhelm Haas on "Political Education." Mr. Middleton Mur breaks a lance with Sir Henry Newbolt in "The Metaphysics of Poetry," a Mr. F. S. Marvin sketches the life of Harriet Martineau. Dr. Selbie's subject "The Lausanne Conference," and Dr. Wieman's "Professor Whitehea Concept of God." There are two anthropological articles, "The Matriarch State," by Mr. Austin Harrison, and "Monogamy as a Condition of Soc Energy," by Mr. J. D. Unwin, and two on education—"A Challenge to Pub

ools," by Dr. Lyttelton, and "The Schools of the Future," by Mr. E. B. le. Dr. Moffatt surveys theological literature and Dr. Vincent Taylor writes The Fourth Gospel and Some Recent Criticism." Mr. E. A. Baker's "Light rature in Public Libraries" deals with an important subject, and Dr. Fort yton discusses "The Higher Fatalism." This is an interesting number, but publisher must not leave it to readers to cut the pages.

The London Quarterly (July). Dr. Ryder Smith's survey of the problem of the rches in regard to the admission of women to the ministry is very timely. Rev. Henry Bett writes on "The Resurrection of the Body," Dr. Edward mpson on "The Prohibition of Widow Burning in British India," and the . W. F. Howard has an article on "The Study of the New Testament," a ospect which has some striking omissions. There are other interesting cles, several of them written round recent books, while the Rev. E. G. ham's "Individuality, Personality and God" is a very useful survey of recent tributions to philosophical thought.

The Baptist Quarterly (July). Dr. Whitley has a note on "The Orthodox ek Church" and the Rev. A. J. Klaiber an interesting account of a recent n ballot. The Rev. John Pitts continues his study of "The Kingdom of ven," and the Rev. H. J. Flowers expounds St. Paul's prayer in *Eph.* 3^{14-21}. Rev. M. F. Hewett's article is on "John Gibbs, 1627-1699," and there are ers relating to Robert Hall's call to Broadmead.

Modern Churchman (June-Aug.). The June number is valuable both for the tor's "Signs of the Times," and for two important contributions—Lord rnwood's "Two Recent Lives of Christ" (Mr. Middleton Murry's and Dr. rschauer's) and Miss Petrie's article on Tyrrell and von Hugel. In the July nber Dr. Major writes on "The Task of the Modernist in the English Church," Dr. McComb surveys "Religion in Modern Germany," while it is rather rising to find Prof. Clement Webb's name attached to an article on "British elism, Christian Science and Theosophy." Many people will read with rest what the Bishop of Birmingham has to say in the August issue on ngelicals under the New Prayer Book.

The Church Quarterly Review (July). There are two articles on the New yer Book, a defence by the Bishop of Gloucester, and a detailed criticism by Rev. F. E. Brightman. Canon Bate writes on the Lausanne Conference, and op Chandler on "Christian Experience." Among other contributions are Sandbach-Marshall's "Herder's Contribution to Nineteenth Century ught," Prof. T. H. (not E.) Robinson's "The Seventh Century Prophets," Prof. Torm's "Note on the Synoptic Problem." A little more care in f-reading is needed: *Behnforth* for *Balmforth* at the head of article, *e.g.*, ld not have escaped.

Theology (Jan.-June). Perhaps the most striking feature in these issues is reprint of the papers read at the Canterbury Conference of six German and British theologians. The subject was "The Kingdom of God," and conformity had a representative in Prof. C. H. Dodd. The reviews are well , while naturally many of the articles are concerned with the Prayer Book.

The Expository Times (June.-Aug.). The present-day faiths dealt with are thodism" (Dr. A. W. Harrison), "The Baptists" (Dr. Wheeler Robinson), "Presbyterianism" (Dr. Archibald Main). Dr. J. O. F. Murray continues rticle on "The Messiahship of Jesus"; Prof. J. A. Robertson expounds e Parable of the Unjust Judge" and Dr. W. M. Macgregor that of "The Sons." There is a useful note on Barth's Critics and Disciples, and Dr. ie has a valuable contribution on "The Doctrine of the Holy Spirit."

The Friends' Quarterly Examiner (Seventh Month). A varied number opens "The House of the Four Winds." Dr. Norman Penney writes on Howard Miss D. N. Dalglish on Mr. Middleton Murry, and Miss Jessie H. Burtt on er Slavery in Pemba." Mr. J. S. Hoyland's "The Light: Christ and ," is suggestive, and there are interesting incidents from the history of on Walden School.

The International Review of Missions (July) opens with three important ar on "The Future of Christianity in China." These are followed by Mr. C Andrews's account of "The Agreement Between India and South Africa." M. Schlunk writes on "The Relation of Missions to Native Society," and the W. Millman described the Lokele tribal initiation ceremonies. Other impor contributions are the Rev. E. W. Thompson's "The Bible in the Reli Education of Africa," and Mr. C. H. Fahs' "Tendencies in Missionary Gi in the United States."

World Dominion (July). With the exception of the Rev. Roland Al important and thought-provoking contribution on missionary policy, articles are very short, but their value is not to be measured by their bre Peru, Poland, the Holy Land, America, Persia, India, China: pictures are g of missionary problems and missionary enterprise in all these lands. W Dominion is making itself indispensable to all workers for world evangelisatio

The British Journal of Inebriety (July). This issue contains Sir Wil Willcox's address on "The Aims and Work of the Society for the Study Inebriety," Dr. Branthwaite's paper on "The Inebriates Act of 1898," many reviews.

The Review of the Churches (July). Professor Friedrich Heiler has an impor lecture on "St. Francis of Assisi and the Catholic Church"; Dr. Coulton exam the Roman Catholic Church's attitude to slavery. Three articles deal with work of country pastorates, the one from the Free Church point of view b written by the Rev. A. T. S. James. The Dean of Winchester writes on "Eng Cathedrals To-day," the Rev. K. E. Kirk on "Recent Tendencies in the Churc England," while there are two lively articles on the Prayer Book controvers the Rev. F. A. Iremonger and Canon Guy Rogers. Mr. Basil Mathews's sul is "The Changing World of Jewry."

The Yale Review (July). A well-balanced number with several out-of- articles suitable for the summer quarter, including Mr. T. K. Whipple's "Auc in the Sierras," Mr. Ellsworth's "At the North Pole" and Mr. S. Scoville's readable "The Peregrine Falcon." Of the other articles M. Hanotaux's " Recovery of France" is not very convincing, and Professor E. D. Har "Resurgent China" is no clearer than the rest of the articles which are written about China at this time. Dean R. M. Hutchins's "The Law and Psychologists" has interesting points to make. If we get manufacture well-educated as Mr. Howell Cheney would have them, manufacturing wi not merely a profession, but the best educated profession. The Carlyle lett our own pages also appears in this Review.

The Review and Expositor (Bapt., Louisville, Kentucky). Prof. James Ca writes on "Transmigration and Karma in Hinduism," and Dr. L. E. Bart "The Gospel of the Resurrection." Dr. J. A. Held's subject is "Intoleran relation to Radicalism," and there is an article on "Christ's Doctrine of C by *H. T. Flowers, B.D., Thornywood, Heats, England*, whom we suspect to b Rev. H. J. Flowers, of Chorley Wood, Herts.

The Princeton Theological Review (April). Mr. S. M. Beach examines ' Present Status and Outlook of Protestantism in Europe," and Mr. Cla Bouma discusses "Hegelianism and Theism." Mr. R. D. Wilson, still undete puts Driver right on the Hebrew of *Daniel*. Several other articles deal with Testament problems.

The Anglican Theological Review (July). Dr. F. C. Grant opens with a pa on "The Outlook for Theology," and he is followed by Mr. F. W. Buckler "The Re-emergence of the Arian Controversy." Dr. Foakes-Jackson writes Prof. G. F. Moore's *Judaism* and Mr. G. L. Richardson on "The Jealousy of Go

Social Forces (June). A journal of similar range would do good service in country. This number has a sketch of G. Stanley Hall, articles on educat social psychology, mendicancy, and politics, as well as guides to reading. An account of the first Proportional Representation Election in Cincinna of value.

THE
XFORD CONGREGATIONAL CONFERENCE ON "THE CHRISTIAN FAITH IN THE LIGHT OF MODERN SCIENCE AND CRITICISM."

IMPRESSIONS.

I.

By Dr. Albert Peel.

RITING in The Congregational Quarterly in April, 1926, Dr. R. F. orton suggested that it was the peculiar duty of Free Churchmen to perform e function so well undertaken by the *Modern Churchmen*, and interpret the ristian faith in the light of modern knowledge. As an outcome of that ticle a Conference of about 130 Congregationalists met in Oxford from ly 11th—15th to discuss "The Christian Faith in the Light of Modern ience and Criticism." The spirit which animated the Conference may rhaps best be expressed in the words of Dr. Horton's prayer for guidance, ich opens the Conference's Handbook.

"Things which we must surely believe, and which we cannot surrender, e entangled with things which we cannot believe, and which we know that should surrender. But it is very difficult for us to discriminate, and to parate between the permanent and the transitory. We fear to pluck up e tares, lest we pluck up the wheat also.

"We pray, therefore, that Thy Church may receive Wisdom from on high. able Thy faithful people who have understanding of the times to meet gether, and to bring out with clear relief the truth of the Gospel. Give us ders, scholars, students, men and women filled with the Holy Ghost, who show convincingly how the faith once for all delivered to the saints rmonizes with the knowledge of the universe, of history, of the human nd, which has poured in upon us in our time."

All the papers read at the Conference are printed within in the order in ich they were read. They were followed by addresses by Dr. Garvie on What Reaffirmation and Revisions Must we Make?" and by Dr. Horton l others on "How to Convey our Results to the Churches." It is, of course, possible to summarize all the discussions; our task is the simpler one of ing an impression of the Conference as it appeared to one listener.

The plan of the Conference readers will gather from the printed papers. er Dr. Horton's introductory address, Dr. Selbie and Dr. Franks spoke "The Validity of Religious Experience," the former approaching the ject from the psychological, the latter from the philosophical standpoint. ree papers then dealt with "The Historic Foundations of Christian perience," Dr. Andrews dealing with the Synoptic Gospels and the early pters of *Acts*, Professor Morgan Jones with the Epistles, and Professor ld with the Fourth Gospel. It will be gathered from these papers that ngregationalism has no need to be ashamed of its scholars and the con- outions to learning they are making. Four addresses, as different as the r Gospels themselves, suggesting the immense variety of Christian

experience, were delivered by Professor Micklem, the Rev. T. Rhond Williams, Mr. Harold Shepheard and the Rev. A. Pringle.

It was surprising to find so little reference, either in the papers or in discussions, to what is a distinctively Congregational conception—t experience that comes to a Christian in the fellowship of the Church. Wh a group of Christians gather together in Christ's name, there is He in t midst, and in worship, fellowship and service together they make ever n and surprising discoveries of the wonder of His grace and the might of H love.

A few words as to the composition of the Conference are necessar First, let it be said that we were specially fortunate in our visitors. N merely had we for a time distinguished scholars from abroad like Dr. Ad Keller, but members of other Churches like Dr. Major, the Rev. J. Bezzant, Mr. Edward Grubb, the Rev. F. C. Spurr and Dr. Dakin attend all the sessions, and made extremely valuable contributions to the discussion Other visitors who were unable to attend so regularly also placed the Co ference in their debt—particularly does an address by Dr. A. E. J. Rawlinso linger in the memory.

The main body of the Conference, however, was Congregational—a fairl representative section of the denomination, with the experts naturall over-represented, and the rank and file, especially the women, in far too sma a proportion. The motive that brought people to the Conference may i all cases have been the same, but it is safe to say that the effect on differen hearers was very mixed. Some, it may be, after all the argument, went ou by the same door as they came in, but others confessed to minds compose confused, or clarified by all that they had heard.

Looking back, we can see that the Conference suffered in some degre from several different causes.

(1) From the immense disparity between the members of t audience, ranging from those who were *au fait* with, say, Kirsopp Lak Gogarten, and Martin Dibelius to those who found the statement th the Fourth Gospel was largely unhistorical, novel and alarming.

(2) From some confusion of aim, arising from the fact that ma especially among the ministers, were desirous not merely to discov the truth, but also how to convey it to the churches, all within the insi of a week. This led to an impatience of careful scholarship, and a t speedy labelling of discussions as academic, owing to a failure remember that careful and patient investigation is a necessary pr liminary to the discovery of results which can be "conveyed to t churches." Possibly some of this confusion might have been avoid had the programme been less ambitious; as it happened, the wo science might almost have been deleted from the title, and those of who had been struggling with Whitehead and Eddington and getti out of our depth in the waters of biology and bio-chemistry in ord to attend the Conference found our labours wasted.

It must be remembered, however, that the Conference was a experiment, and, in a measure, an Introduction. The organizers wil probably take care to restrict the scope of the discussion in furthe Conferences.

(3) Is it not true, too, to say that there were those present in th Conference who had come with minds almost, if not quite, made u about its results, who felt at the beginning that they would be able t say at the end, "The experts have done their worst, but the old Gospe still remains"? True, put in another way, that may fairly bu

roughly describe the results, but to come with that conviction, unprepared to follow where the truth, may lead, even though it be to outer darkness, is not the spirit for a quest of this kind.

In the course of the sessions one often felt " If the average hearer from e pews were to come here, what would be his (or, thinking of the majority our congregations, should we say *her*) impressions? We must confess at notes made at the time read like this :

1. He would be " bored stiff," and that largely because we are talking in a language entirely foreign to him. He would say, " Even these Modernists use an archaic, obsolete language. Why can't they talk in terms of their own day and in a tongue that can be understood of the people ? "

2. He would say, " These people seem all at sea. I am anxious to find authority, certainty, someone who will say to me, ' This is the way, walk in it,' but here all seems to be uncertainty, confusion."

3. He would wonder, calling himself a " practical man," if all the discussion was not beside the mark and unnecessary. He would point to the fact that some of the best Christian men he knows are altogether ignorant of or entirely opposed to modern views, and ask, " Is this modern way of interpreting the Bible and religion producing men like that ? "

fter reading the report of the discussions I am convinced that the average an would speak thus, and his remarks contain a good deal that is worth ndering, even though we know that he is entirely wrong in regard to need theological thought and discussion, and recognize that Dr. Horton's ncluding address gives the answer to 2.

Especially should those who preach and teach pay attention to the mand for the translation of their message into the speech of the people. uring the Conference Dr. Franks repeatedly emphasized that the greatest ed of the Church to-day is for a rational theology ; that is so, but it is almost ually necessary that we should find how to interpret that theology to dinary folk. Dr. Horton, in his last address, ventured on the dictum, I never met a deacon who knew the meaning of ordinary philosophical rms," a statement which illustrates the importance of our task. The ason why some of the laymen present at the Conference were bewildered d disappointed was, we are sure, largely due to the fact that Christian holarship and Christian preaching does not use the vernacular. Letters hich lie on the editorial desk show how much lay hearers lamented the lack more definite, positive teaching, and their inability to keep step with the eakers. It is to be regretted that these views were not expressed in the nference, and that only three representatives of the pew spoke, Dr. J. E. rner's philosophical contributions being exceedingly helpful.

A striking thing about the discussions was the way interest heightened mediately a personal experience was related, and some very revealing and luable personal testimonies were given, both in regard to conversions, e call to the ministry, and other spiritual crises. From the way in which e Conference responded to the human note, much could be learnt of the way which the " results " could be " conveyed to the churches." It is only rough a warmhearted sympathetic personality, speaking in clear, simple guage that truth, new or old, can be effectively transmitted. Here is the ret of all vital preaching ; keen intellect, competent scholarship, and fine tory will all fail in themselves ; they must be mixed with the heart's blood make colours that will first attract—and then instruct and help—the sser-by.

All this is just another way of saying how conscious we all were of t yawning gulfs in the life of the Christian community to-day—one between t class-room and the pulpit, the other between the pulpit and the pew. Abo most of the papers there was nothing strikingly new to those acquainted w recent theological literature and Biblical scholarship—with the exceptio may be, of references to the Barthian movement in theology, and the scho of Biblical criticism associated with the names of Martin Dibelius, Bultma and Schmidt, but it was evident that many hearers found the papers ahe of them. When Dr. Franks recommended Muirhead's *The Message of t Fourth Gospel*, a book that was cordially received in these pages and elsewhe some two years ago, it was plain that many had never heard of the bo before ; and it was left to one of the youngest ministers present to poi out that nothing extremely new or disturbing had been said. It is extremel difficult for the minister in pastoral charge to keep abreast of theologic scholarship, and if it be a fact that many ministers at Oxford found som of the papers "alarming" and "advanced," what must be the case wit the rank and file ?

Add to this the gap between pulpit and pew, and what a task is ours We pride ourselves that Congregationalists are intellectually alert an comparatively modern in their outlook, yet it is probable that more than ha our deacons do not yet know the meaning of the term "higher criticism or that there is such a thing as "lower criticism," while the majority of ou young people have a long way to go before they recognize that the Ne Testament is not a text-book of theology, but the record of the religio experience of the first three generations of Christians, and the attempt interpret that experience. How to bridge the chasm calls for the best min among us. We have to recognize that it is all the more urgent and difficu because many ministers even now think it unsafe to venture on even t simplest Biblical criticism in their pulpits. No one at any rate could acc the majority of the speakers at Oxford of lack of courage ; they spoke o boldly their convictions and their findings, their doubts and their fears.

It remains to indicate some of the main points that emerged in t discussion, central questions as old as the Church, in the consideration which there was at times a new emphasis.

(1). Continually our thoughts circled round the Person and Work Christ. In what sense can we state that Jesus is God ? Is the Catho doctrine of the Person and Work of Christ as given in the Creeds still acce able ? Can we say that God so loved the world that He did something Jesus that He had not done before, and that we can still see the glory of G in the face of Jesus Christ ? In discussing these questions anxiety v naturally felt about the witness of the Gospels. Did the heightening Christology so plain in *Matthew* begin in *Mark*, and earlier ? If so, how can we rely on the words attributed to Jesus ? A new approach was giv to the problem when it was suggested that Jesus was hampered not mer by the limitations of His time in regard to knowledge, but also by mor limitations. Can He be said to reveal God, a Loving Father, in His denunci tion of the Pharisees, of Chorazin and Bethsaida, in His words to t Syrophoenician woman ? Is He here at the level of Isaiah's "I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts" ? When He says, "Ye are of your father, the devil," is He God speaking ? In some places in the Fourt Gospel, it was urged, Jesus was distinctly below the level of His own teachin and was not God. Mr. Bezzant, in a brilliant speech, carried this point st further, agreeing that in the recorded teaching of Jesus there seemed to b contradictions and two different levels ; words that are harsh have to b

aced side by side with " Father, forgive them, for they know not what they ." He suggested that this supported the contention that there were two stinct strata in the Gospels, and said that in a forthcoming book he hoped be able to show that these existed in regard to eschatology.

(2). In the discussions of the Gospel the most acute difficulty was felt out questions of historicity ; these, of course, affected the Fourth Gospel ainly, but they also concerned the Synoptics. It is hard for some to realize at if a thing is unhistorical it is not therefore and necessarily untrue. As meone pointed out, " The important thing is not whether Jesus said ' I am e light of the world,' but whether in deed and truth He is the light of the orld." Religion is concerned not only, and not primarily, with facts, but th the valuation of facts.

(3). The question of authority, always in the background, time and ain came to the front. It will, in some form, be the subject for discussion the next Conference ; how to use the Bible, the Church, the Spirit, and the tellect to give that final authority in Truth which is the desideratum requires uch investigation ; we know that " inner light " may be as precarious as fallible writing, and the rationalist as tyrannical as any Church.

Dr. Garvie, in summing up the Conference, emphasized the point that hile the only foundations on which we could build were the modern principles criticism, yet we also believed wholeheartedly in the great facts of the ristian faith. Christianity was a great reality, and we could as well explain e oak by the acorn as Christ by the primitive records. Interpretation ould be from the top downwards, rather than from the bottom upwards, om Christianity as a great reality in the world certifying itself through the nerations.

It was the business of Christian scholars to " think things together "—ere had been too much " muddling through " in theology ; we had to velop a philosophy with Jesus Christ in it—He is part of the data. What sus did was to bring God into the life of a man, and to bring a man into d's life ; it was not the words of Jesus alone that did this, but a total rsonality, for Jesus was the constant mediator of the personality of God. e God revealed in Jesus desired men to have fellowship with Him, and we ould delight in that fellowship ; it was the duty of Christians to testify the reality of that experience by characters that should impress others.

Dr. Horton, in his closing address, said that we could express both relief l satisfaction and joy that after all the work of criticism and the probing l testing of modern psychology we still had a great and glorious Gospel to ach. And in preaching we had to make it clear that our authority was not at the Bible teaches or the Church teaches, but what was true, and our igation to it was to search for the truth diligently, constantly, prayerfully.

continued :

" All through these discussions of the critical foundations of the literature, were conscious of a remarkable fact which becomes of overwhelming nificance as the Conference closes. Whatever was said about the Gospels ught out that we do not rely on the Gospels but on the Christ of Whom y tell. Everybody, the critics as well as those speaking from the floor, eed that the Gospels had helped them, had taught them essential things, *the* essential thing the Gospels had taught them was a personal relation n Jesus Christ, and it was on that which they depended. Judge the pels by Him and not Him by the Gospels. We shall go away with a viction of our Living Lord and Saviour such as some of us never had ; we shall go away to present Him as we have never presented Him before ie more convincingly because in the light of knowledge and criticism He iere, not only as He always was, but as He has become to us.

"That leads me to say a word about the agreement which has be manifested in this Conference. I know some have the uncomfortable feeli that it has only revealed our differences and shown confusion of mind ev in those who led us. But may I bring out the agreement of this Conferenc I feel sure if an outsider had come in, one who was really intellectual and al to estimate what was going on, he would have said: 'What an amazi thing it is that all these people, different in type and culture, agree up something! What an extraordinary agreement it is!' And if you were ask that outsider to state in general terms the agreement, he would sa 'They all seem to agree that they have an experience which they c Christian experience; they all seem to agree that their Christian experien is an experience of some communication or relation with God; and all see to agree that they owe the character of their experience of communicati with God to Jesus Christ. They all seem to agree that it is the record His life on earth that gave them the clue, and that essentially it is th continuation of His life in the Spirit which maintains them in this communio with God. And they further agree that this is life eternal—"to know The the only true God and Jesus Christ whom Thou has sent." And they a seem to add something; they are anxious for the Spirit, fearful lest the should stick in intellectual formulæ instead of breathing spiritual life. The speak all the time of Father, Son, and Holy Spirit. They must l Trinitarians.'

"I am sure that would be the final impression left on an outsider who ha listened to the message of the Conference as a whole. When you come review it as a whole, that will be your conviction.

"What has the Conference taught us? What truth has been present to us? It has taught us the variety of religious experiences which c cohere 'in the unity of the spirit and the bond of peace.' It has led to this great determination; 'We may ourselves be persecuted, but nev in God's Name will we persecute.' If our observer were to say, 'Th people are all Trinitarians,' he would gather that we were shy of the wo We do not adopt the term Trinitarian, still less do we adopt the te Unitarian. Why, seeing that in these essential experiences we have be testifying to our Trinitarianism, do we not use the word? Because in t Conference we feel that great streams of knowledge have been breaking We have not yet assimilated psychological conclusions and scientific fa which are pressing in upon us and, therefore, we are not in a position yet express the relation of our conception of God to this vast world of thoug and knowledge. We have not reached the point where we can dismiss Athanasian Creed—not because the Athanasian Creed satisfies us, l because none of us can yet put it better."

The mention of another Conference will have indicated that those pres were so convinced of the usefulness of the gathering that they decided meet again in 1928. No better judgment than Canon Major's can be give "The Conference was undoubtedly a real success, and promises more for th reunion of Christendom and the expansion of Christianity than man conferences summoned primarily to those ends." Its message to th churches may be given in George MacDonald's words: they are to ask whethe "before your own door stands not a gate, lies not a path to walk in. Ent by that gate, walk in that path, and you shall arrive at the convictio which no man can give you, that there is a living Love and Truth at th heart of your being and pervading all that surrounds you."

This Impression has paid no compliments, but it would be wrong to e it without saying that it owed its success pre-eminently to its Chairma a beautiful spirit led us in prayer into the holy places, a rapier-like intelle

pt us ever alert, a charming wit brought us round dangerous corners, and present at the Conference felt what a gift God had made to His Church in obert Horton.

It only remains to say that Mansfield Chapel was a place of peace and spiration as it had been to us aforetime.

II.

By Canon H. D. A. Major.

HE Oxford Conference gathered to consider "The Christian Faith in the ght of Modern Science and Criticism," took me back in spirit to our first odern Churchmen's Conference held in pre-war days at Ripon. What a ne of refreshment that was. What help and comfort we seemed to get om it. Under its benign influence the reticent became out-spoken, the timid urageous, the despairing optimistic. For one brief moment feeble voices ying in the wilderness united to sound a trumpet-blast calling the Church the judgment bar of scientific truth. I do not suppose the Oxford nference could have meant to its members all that the Ripon Conference eant to ours. The call to arms is more inspiring to the recruit than to the teran. The Modernist campaign has passed the stage of heroics and has t into that stage which is best described in the phrase of the Iron Duke: Hard pounding, gentlemen." Modernism is no affair to be enterprised or ken in hand unadvisedly or light-heartedly. It bristles with difficulties d dangers. It is only the greater danger of which Bishop Francis Paget eaks which arises from doing nothing, when we ought to be doing some- ing, which prompted Dr. Horton, Dr. Selbie, and the other Congregationalist aders to initiate this Conference. It was not the spirit of the happy warrior, t that of the hardy veteran which seemed to me to dominate its sessions.

With this heavy sense of responsibility, enforced and re-enforced by the ighty utterances of its leaders, went an intensely practical spirit. This med to me to have its dangers. It seemed to lead some to ask, not "Is s true?" but "What is its use?" If it did not seem to have any mediate and self-evident use, they were disposed to wax impatient or to k into dejection. It is always gratifying to receive your goods done up in at parcels and ready for immediate consumption, but while shop-keepers ige us in this way the Creator of the Universe seldom seems to do so, and searchers for truth and the greatest teachers of it seem to have the ways the Creator. The much-to-be-desired back-stairs which Charles Kingsley covered that the majority of humanity is seeking will not take us into the ary or the drawing room, but only into the garrets. I ventured to remind ne of the members of Browning's warning:

> "O, if we draw a circle premature,
> Heedless of far gain,
> Greedy for quick return of profits, sure
> Bad is our bargain."

We listened to papers, it seemed to me, of very great value, but some the greatest value could be utilized to no immediate practical purpose. y inspired because they grasped and presented aspects of the truth, but truth in some cases was disconcerting. It could not be proclaimed from pulpit; it could only be discussed with the like-minded in the study. those who are concerned, not with the near, but with the far horizons, w that it has its use, and that we must hold it fast and meditate upon it l we learn its full significance and practical application.

The Modernist is bound to a double task. He has to lead the Christi life and proclaim the Christian ideal. This he proclaims as a great work hypothesis increasingly justified by a growing experience. On the ot hand, he is compelled to investigate the foundations of the truth he proclai and to be prepared to re-state it again and again in terms of his new knowlec The Modernist lives in his house whilst he is engaged in underpinning it rebuilding it brick by brick.

The Conference papers were of a high order. While I enjoyed all, I fou myself most in agreement with those contributed by Prof. J. Morgan Jor Prof. Dodd and the Rev. T. Rhondda Williams. The addresses contributed Dr. Selbie, Dr. Garvie, and the Rev. Arthur Pringle were the gifts of masters assemblies. The psychological insight of the first, the philosophical cultu of the second, the manly trenchancy of the third secured rapt attenti My heart went out to the three junior prophets who delivered th testimonies at the last session. They seemed to me to promise as much the future as they did credit to their past. As for Dr. Horton, t Oxford Conference without him would have been *Hamlet* without t Prince of Denmark. His opening and closing addresses were wonder examples of deep insight and sweet reasonableness. His Chairmanship wa happy combination of *mitis sapientia*, firmness, practicality and humour.

The organization of the Conference must have entailed much work on t Honorary Secretary. Such persons may not perhaps be heard in th assemblies of the wise, but on their practical powers the world rests.

The devotional services constituted a most important factor, and led to approach our problems from another angle.

My impression of the Conference is best summed up by saying that I at home in its atmosphere. These were not men of any alien body tha heard and talked to, but fellow Churchmen. The spirit of the Oxf Conference is the spirit of re-union, and the method of that Conference is method of re-union. Not in seeking to discover an ecclesiastical compro to which all can assent, but in the common search for the truth and in earnest desire to hold and teach the truth in love will the final unity Christendom be found.

THE AIM AND SCOPE OF THE CONFERENCE.

By Dr. R. F. Horton.

We do not meet to consider whether religion is important and necess That is, for us at any rate, settled. Religion is of primary importa a clear necessity. Nor do we meet to decide whether Christianity is t or the best religion. We are all Christians, and our discussion moves wi and not outside the Christian experience. We are agreed that Christia is the best possession man has. We may add, we are all Congregationalis which means that we have the twofold tradition, of individual liberty, a of truth found in Christian fellowship. We breathe the atmosphere of t Pilgrim Fathers; we believe that God has yet more light and truth to bre forth from His Word. And we are ready to recognize that His Word, fou in the Canonical Scriptures, in a specific and invaluable sense, is by no mea confined to them. God has yet more light and truth to break forth for and for mankind. We long to receive the light, to hail the truth. C positive beliefs are our starting point; we may alter, but cannot surren them; not that we claim finality for them, but that for us they are assur by experience; we have lived and worked with them too long to disca or even to doubt them.

We believe in God, fundamentally, absolutely, experimentally. But e recognize that our beliefs about Him need constant revision, and the ogmas in which we try to express our faith in God, and the God in Whom e have faith, are always inadequate, and may be enlarged and improved.

We believe in Christ. We have had too much experience of Him to uestion Him : we were born again by faith in Him ; moreover He has been ıade to us wisdom and righteousness, sanctification and redemption : we now what it is to abide in Him, and to have Him abide in us : He has been) us not only real, but the reality, " unseen but not unknown." Nothing ın destroy our hope, our confidence, expressed in Ray Palmer's words :

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal,
All glorious as Thou art.

But we realize that the subtleties which endeavoured to define His person,) distinguish between the God and man in Him, and to delimit two natures ı one person, are for us to-day unreal, and tend to turn religion into meta- hysics, and to lose life in refinements of language. We realize that while hrist is the Propitiation for our sins and for the whole world, and not only), but a living and operative Saviour, the attempt to couch His salvation . terms of Jewish sacrifices, or Roman law-courts, does not to-day bring ien to Him, but keeps them from Him.

We believe in the Spirit, simply, actually, experimentally. Our confidence ı this point is fundamental, and ever strengthening :

He that hath felt the Spirit of the Highest
Cannot confound or doubt Him or deny,
Yea with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

But we see the confusion and bewilderment in the minds of many on this ıbject ; and we want to show how they may receive the Spirit, and be led to all truth.

We believe in the Trinity, Father, Son, and Holy Ghost, and our Christian ie is shaped and inspired by the fact. It is through Christ the Son we know od as Father. It is by the Spirit within we know Christ the Son. In is way we come into our own sonship and work towards the measure of the ature of Christ. The word " Trinity " does not very well describe this three- ld manifestation of the Reality of God. And when we treat " persons," hich meant only the mask of the presentation, as equivalent to the separate dividuality which " person " has come to mean, we reduce the Trinity to a mewhat worrying puzzle, instead of using it as the practical aid to the perience and knowledge of God. We are assured of sonship by the Son; e are born into His likeness by the Spirit ; we know His Father as our ıther, and being sons of God live in hope of what we shall be. We do not ıd that the Athanasian Creed helps our Trinitarian belief, and we are clined to remain within the limits of the New Testament rather than to llow the course of Conciliar or Patristic theology.

We believe in the Church, the Holy, Catholic, and Apostolic Church. We mbly claim to be members of it, and to be nourished by its mighty fellow- ip. *Quod semper, quod ubique, quod ab omnibus ;* the Lerinsian formula s a great charm for us, because it forbids us to confine the Church to any ction of it, even so large a sect as the Roman. The Church is holy : that nnot be said of Roman, Orthodox, or Anglican, or any other Church system such. The Church is Catholic, and must include all who call on the name Christ in every place, Christ as Lord, their's and ours. *The Church is*

Apostolic, built upon the foundation of apostles and prophets, Jesus Chr Himself being the chief corner stone. The reproach that we are not Chur men, because we do not accept Episcopacy or Popery, is of a piece with charge levelled against the early Christians, that they were atheists beca they did not worship the authorised idols. Yes, we believe in the Chur and want to state its intrinsic character and varied constitution in st terms that the divided parts may recognize their unity, and every Christi may acknowledge his Churchmanship.

And we believe in the Bible. To almost everyone of us the apostle cou say, as to Timothy, "From a child thou hast known the holy scriptur which are able to make thee wise unto salvation through faith which is Christ Jesus." We all realize that the Old Testament—the Jewish Canon gives the fullest revelation of God that had been made before the event which it pointed, and that the New Testament records that event, whic completed that revelation: thus the Christian Canon includes and complet the Jewish. We all use the whole book, but especially the New Testamen to keep in touch with our Master in the days of His flesh, and to cultivat that intimate relation with Him which is the theme of all the apostol writings. We can therefore speak of the Bible as the Word of God, thoug we have become acutely aware of the danger which lurks in the term. Th close and reverent study of the book, its component parts and its surprisin continuity and unity, has made it clear that though God speaks in it and w find God in it and can use it as an unfailing means of communion with Go it is quite wrong, and indeed irreverent, to refer the literature as it stands God, as if He wrote it, or dictated it, making Him responsible for the limitatio of knowledge inevitable in writings of a distant past, or for contradictio and discrepancies which are only natural in a collection of compositions fro many periods and many pens.

It is one of the main purposes of our Conference to give the Bible to t people in its historic setting, interpreted by the methods of criticism a tests of truth which we are bound to apply to all ancient literature. Symp thizing with the timid Fundamentalism which, in fear of losing the authori and teaching of the Bible, clings to the *a priori* dogma that it is from *Gene* to *Revelation* God's Word, scientifically, morally, theologically infallibl we want to show a more excellent way, which does not plunge the Christi into obscurantism and lead him to reject truth in order to maintain t Truth. We feel that science also is a revelation of God; and it is our task n to pit His self-revelation in the Bible against His primitive revelation in t facts and laws of Nature, but to find the point of view from which the t revelations confirm one another; and the two covenants of natural la and spiritual law form one Bible, the whole word and counsel of God.

We believe in psychology, and we want to understand and to apply i methods. We are aware of the appeal which this new science (and new is—Comte, for example, denied that there was or ever could be a science o psychology) makes to the new generation, and we know it is a new art i divinity and homiletics to trace the psychological laws as demonstrate workings of the human mind, and then by a sharp *peripeteia* to show how they explain the familiar truths of religion, conversion, prayer, and so forth But leading psychologists have sometimes been irreligious and anti-religious and they have delighted to discredit all religious emotions and beliefs by tracing them to some perverted instinct, or some repressed appetite, or some complex which may be analysed into its strict, non-religious strands A godless psychology, like everything else that attempts to get rid of God leaves man as a singularly pitiable little animal, grubbing in the morality of the dung heap.

Our purpose in this Conference is to recognize how the new psychology, ough not in itself religious, sheds light on religion, and confirms the teach- and the claim of Christ. The vast literature of the subject baffles us d leaves the public mind in confusion. We would try to extricate and emphasize the true lines of advance, as we bring psychology to Christ.

Above all we want to bring out and to make clear to those whom we ve to teach the *Authority* in religion. We have had to give up the dogma an Infallible Church speaking through an infallible mouthpiece. We ve had to give up the letter of Scripture as an unequivocal authority to tle all disputes. We know how delusive the claim of an Inward Light ay be, and how conscience, misunderstood or misinterpreted, has been sponsible for some of the great crimes of history. And yet we know there an Authority. We have been guided in our lives and in our beliefs by Categorical Imperative which left us in no doubt. We are led by the irit, the Spirit of Truth, and led into all truth. Can we define this disputable Authority, so that all may recognize it and obey it?

Probably this would be the greatest service that a Conference like this uld render to the world: to make clear the Authority to which we must w, as the Romanist bows to the Pope, the Fundamentalist to the word Scripture, the Quaker to the Inward Light.

I do not venture to forestall the discussion; but may I make a suggestion the subject of Authority? What should we as Congregationalists present the Authority to which we appeal? What for us takes the place of the pacy, or of the Infallibilist view of Scripture? *Roma locuta est, causa ita est,* is a strangely attractive verdict for perplexed and doubting minds. e infallible Scripture is not so decisive; for it is still true

Hic liber est in quo quærit sua Dogmata quisque
Invenit et pariter dogmata quisque sua.

We admit consciously or unconsciously the authority of the Church, the nsensus of Christian thought and belief coming down through the ages, pressed in the creeds, and seeking further expression from age to age. admit the authority of Scripture; we recognize the supremacy of Con- ence—had it might as it has right it would rule the world. But when we forced to recognize that these authorities are not infallible, singly or in nbination, what is the criterion by which we discriminate? How do we gly, or as churches, know where the authority is decisive, where it must be alified? What is the Authority which co-ordinates authorities? What is us the ultimate Authority in Religion? The answer, I believe, is TRUTH, *y Truth.* The human mind is so constituted that it demands truth, can ognize truth and can rest in truth alone. Truth and man are congenital: y know each other and are uneasy until they are united. Religion has thing but a usurped authority unless it is true. A God that is not Truth a false god—a god of this world. A religion defective in truth is an position. Behind all religious claims is the question of Truth.

Christ is the Authority for us because He is the Truth. He would be final authority unless He were. Things may be said about Him, or ributed to Him, which are not true: these things have no lasting authority. t He, we are convinced, is embodied Truth, Truth shown us in a human , communicated to us through human records, but verified to us by the irit. It is His personality brought to us, and wrought in us, by the Spirit, t is the one sure criterion, the only Authority which can rightly claim allibility.

The Church, especially the Papal Church, cannot possibly claim infalli- ty: it reared its authority on the forged Isidorian Decretals; a Pope avouched such absurdities as that the house of the Virgin was transported

from Palestine to Loreto, and after twelve centuries it made transubstan tion a matter of faith. This wafer, it declared, was transubstantiated i the Body of Christ, and as such must not only be eaten as spiritual, su substantial food, but must be worshipped as the Living Christ. Church and Truth are by no means one.

In the same way the theory that the Canon of Scripture was from f to last the word, the utterance of God, breaks down, because there are dif ent and not accordant versions of the same things: there are moral sta points which are transcended and become antiquated: there are de and commandments attributed to God which cannot possibly be reconci with the nature of God, as we see Him in the face of Christ Jesus. The Bi and Truth are not one; though truth and indeed all Truth is in the Bible.

Conscience also, though so authoritative, may mislead a man. There no reason to doubt that the Inquisitors handing over heretics to the secul arm for execution, or the Puritans of New England condemning Quake to death, were acting in accordance with the dictates of their conscienc As Spurgeon said to a landlord who refused to grant land for a Baptist Chap and asked him to believe that his conscience forbade him to do so: "De Sir, I am glad you have a conscience, but am sorry it is not a better one There is a criterion by which conscience itself must be tested and converte Behind conscience is Truth, and unless it rules conscience, the authority conscience is gone.

If Christ were not the Truth, He would have no authority over us. B we are persuaded that He is The Truth—and the Way and the Life becau He is the Truth. Behind His claim He sets Truth—"everyone that is the Truth heareth my voice." The fact is ever receiving fresh verificati In the experience of twenty centuries, in the testing of our own religi faith and life, His amazing claim grows, stands surer, more infallib more authoritative. Not only "I tell you the truth," not only "I am tru but "I *am* the Truth." This is the pragmatic conclusion: He the Truth, for He leads us into all Truth. Our supreme busin therefore as Christians, is to get Christ, to be *in* Christ, to learn His comma ments and obey, to understand His requirements and fulfil them. Whene we succeed in uttering a truth, we are conscious of its authority. Whe ever we abide in Christ, and follow Christ, and live for Christ, and work Christ, we are conscious that He is the Truth.

We have behind us some mighty ancestry—John Owen, John Ho John Angell James, R. W. Dale, Silvester Horne, Jowett, Forsyth. Th were of the numbers of those

> "Who follow truth along her star-paved Way."

Our way is clear before us however hard it may be to climb.

The perplexities of our time are great. Foundations seem to give wa The things that can be shaken are shaken; and in the inrush of knowledg and the surrender of antiquated beliefs, many seem to think that all is lost. But nothing really is lost while God and the Soul remain.

> When to thy ship in tempest Hell appears
> And every spectre mutters up more dire
> To snatch control,
> And loose to madness the deep kennelled fears,
> Then to the helm, O soul.
> Last, if upon the cold, green-mantling sea
> Thou cling with Truth alone to the last spar
> Both cast away,
> And one must perish, let it not be He
> Whom thou art sworn to obey.

It would be foolish and presumptuous beforehand to speak of the import-
e of our Conference ; the importance depends upon the results. But I
nk we have encouraging evidence that many are watching our proceedings
h eager expectations, and the prayers of others are joined with ours,
t we may be all, and all through, and altogether guided by the Spirit,
o is the Spirit of Truth.

Here in Oxford I seem to feel the presence of my old friend Edwin Hatch,
l to utter his prayer :

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.
Breathe on me, breath of God,
Blend all my soul with Thine,
Until this earthly part of me
Glows with Thy fire divine.

SYCHOLOGY AND THE VALIDITY OF RELIGIOUS EXPERIENCE.

By Dr. W. B. Selbie.

E most striking feature in the mentality of this post-war world is the
ggerated importance which has come to be attached to psychology.
e study of man's mental processes and of the variations in his behaviour
the complex environment of modern life must always have a certain
cination and will not be without useful results. But the field thus open
is is a very narrow one, and it is a delusion to imagine that psychology
ever supply us with a complete philosophy of the universe or take the
ce of logic or metaphysic. The fact that psychology has become a
ular craze is most unfortunate. It has led to a widespread misunder-
nding as to the nature and value of the science itself and as to its
licability to the problems of human life and thought. This is particularly
case with regard to the psychological study of religion. Many of its
dern exponents have not been content with arguing, as they very justly
y, that the psychological study of religion shows it to be a sentiment
ing very deep roots in our constitution as human beings, and powerfully
uencing the development of the individual and the race. They have gone
y much further than this. They have offered explanations of religious
erience which really explain it away and reduce it to a subjective
ressionism having little or no contact with reality. Under their treatment
gious ideas are but infantile regressions ; God becomes a projection
n our subjective desires and needs ; prayer and worship arise from and
governed by auto-suggestion. In other words they treat the mechanics
he religious consciousness as though they were the whole of religion, and
ess to derive from psychology conclusions as to the truth and reality
he findings of religious experience which psychology is by no means of
lf able to justify. The fact is that they are reviving without any warrant
old form of the quarrel between science and religion. Religion has no
rrel with science as such, but only with certain philosophical theories of
nature and meaning of the Universe which rest in certain ill-grounded
rences from the investigations of natural science. So religion has no
rrel with psychology proper. But when psychologists make incursions
the realm of philosophical theology and argue that their science justifies

them in drawing certain negative conclusions as to the truth and vali of religious ideas, it is time to call a halt and re-examine the whole situat afresh from the standpoint both of psychology and philosophy.

We may agree, then, that it is a quite illegitimate extension of province of pyschology to regard it as capable either of proving or disprov the existence of God or the reality of the spiritual world. These ends m be reached by other than merely psychological processes, and it is when t has been done that psychological investigation of the religious mind, religi ideas and behaviour becomes both relevant and useful. As Canon Stree says[1]: "If on other grounds we have decided that there is no God, th obviously the Psychology of Religion becomes nothing more or less than study of the origin, the quaint variations, the mechanism and effects of t human delusion that a God or gods exist. If on the other hand we have, any rate provisionally, decided that the Ultimate Reality is alive a conscious, then we may expect that a scientific study of the psychologi aspect of the reactions of man to the Infinite will be extremely fruitful results. In particular it should do much to provide criteria which will he us to distinguish the element of truth from that admixture of delusion whi is only what we should expect to find in the religious as in the scientific the political conceptions of the human mind in their early stages."

When, then, we come to enquire whether psychology can help us determining the validity or otherwise of our religious experience, we find th its capacity in this respect is very strictly limited. If, for example, we su up the experience of the average Christian as consisting in his spec consciousness of God and the behaviour that normally follows from it, can subject it to psychological examination and analysis. This will h us to understand its origin and motivation, and the parts played in it tradition, temperament, education, environment, and various emotions a sentiments. But it can tell us nothing of the objective reality of the God Whom the Christian believes and of the truth or falsehood of the ideas which his belief gives rise. The fact that men have certain religi emotions, interesting and important as it is for the understanding of hum nature, does not by itself warrant any positive statements about the obj of these emotions. Still less does it justify us in concluding, as certain our new psychologists do, that religious experience is a purely subject thing, a spider's web spun out of our own insides, and that there is noth real or positive to correspond to it. When, for example, William Jam tells us that in religious experience a man becomes conscious that his c higher self is "coterminous and continuous with a More of the same qual which is operative in the Universe outside of him and which he can keep working touch with and in a fashion get on board of and save himself wh all his lower being has gone to pieces in the wreck," we may accept what says as a good description of the rise and action of religion in the soul. B all the same, there is nothing in the nature of the experience itself which c prove or disprove the reality of this More to which it points. Any su conclusions must be reached by other means and from different premises.

Our concern at present, however, is with the claim which certain mode psychologists make that they have eviscerated religious experience of a positive content and objective reality. It is argued for one thing that Go is never anything more than our idea of Him, and that our idea of God is projection from desires and needs which create it for their satisfaction. W are dependent creatures and conscious of our dependence, and God therefo becomes simply that on which we depend. Now there is no need to questio the accuracy of all this as a description of the mental process underlying muc

[1] *Reality*, p. 269.

ur religious experience, and indeed experience generally. Projection is a mal and well-defined mental process, but the use of it does not either prove isprove the truth or reality of that which is attained by it. Dr. William wn argues that both projection and its counterpart or antithesis—ression—are commonly met with in pathological cases. He also suggests " analysis of these cases, so far as it is successful, removes both the jection and the regression and the patient becomes more normal with regression and less projection. On the other hand, the religious feelings ch the individual has are not diminished in their essence by the analysis: ier are they increased, although superstition and spurious religiosity do l to disappear." Though perhaps too exclusively pathological in its rpretation of the facts, this position is certainly more tenable than that ch reduces all religious experience to something like hallucination because he part presumably played in it by projection. The fact is that no estigation into the psychological processes involved in the religious sciousness can justify any opinion as to the reality of that to which gious experience points and on which it depends. Conclusions of this l must be reached on quite other grounds and by different mental cesses. It is only another form of the problem familiar to students of temology. For our belief in the reality of the outside world we have no dence beyond that of our own senses and the senses of other people. In er words it is purely subjective. But we trust our faculties and we are e sure that they do not deceive us. Ideas and values are as real to us as gs. Now the same holds good of our spiritual experiences. It is at least pen to argument that some power outside ourselves is concerned in ducing and developing these experiences as that the experiences have n rise to the belief in such a power. The fact that religion tends to the ication of life, to the pacifying of our internal conflicts and to the monizing of the self with the whole around it, at least warrants the mption that there is something more in it than mere subjective illusion. becomes still more evident when we consider the fundamental uniformity ch underlies all the varieties of religious experience—a uniformity which vs itself not merely in institutions, ceremonies, and ideas, but in an nsification of life and a moral catharsis which are unmistakable. In r words the fundamental values of religion carry with them the conviction ality. Here two things may be said: (1) There are many forms of human rience that carry us far beyond the data of the senses. This is the case all experiences of value. Here the creative activity of mind has to be oned with and, whatever the processes employed, there is nothing in them ggest that the result reached is other than real or valid. As Dr. Rufus s says: " Knowledge is always knowledge of an object, and mystical rience has all the essential marks of objective reference, as certainly as r forms of experience have." We do not question the reality of truth, ty and goodness merely because they are ideas. (2) In our search for ctivity we must not overlook the importance of the subjective effect eligious experience as witnessing to the reality of its object. No hological analysis of such experience can really explain it. Its worth reality depend on its effects and these again on the conviction of the rient that he is dealing with that which is real.

William James would therefore seem to be justified in summing up the al characteristics of the religious life as including the following beliefs.[1] That the visible world is part of a more spiritual universe from which ws its chief significance. (2) That union or harmonious relation with higher universe is our true end. (3) That prayer or inner communion

[1] *Varieties of Religious Experience*, p. 485.

with the spirit thereof, be that spirit God or law, is a process wherein wor
really done and spiritual energy flows in and produces effects psycholog
and material within the phenomenal world. (4) Religion also involves a
zest which adds itself like a gift to life, along with an assurance of safety a
temper of peace."

This may become clearer if we now turn to examine such a specific
religious act as prayer. Prayer lies at the root of all religious experie
and is its most universal and characteristic expression. We are familiar w
the different forms which prayer takes—petition, thanksgiving, confess
and intercession—but above and beyond all of these is that living commun
with God and absolute surrender of the soul to Him which is the highest a
most characteristically Christian form of prayer. And it is this form of pra
which most readily lends itself to the subjective interpretation of the N
Psychology. This is to the effect that it is all nothing more than a form
auto-suggestion, that when a man prays he is merely communing with h
own subconscious self. Now suggestion has been defined as "the acceptan
of an idea by the mind, especially by the so-called subconscious min
independently of adequate logical grounds for such acceptance." In aut
suggestion the idea in question is supposed to be derived from and conceiv
by the mind of the thinking subject without any impulse from without. No
we cannot here enter on any discussion as to the range and meaning of t
subconscious, nor can we decide on the vexed question as to the part play
by hetero-suggestion in all forms of auto-suggestion. We may, however,
at once acknowledge the infinite suggestibility of our human nature and t
fact that suggestion is a powerful factor in our mental processes. Tha
should, therefore, be regarded as a normal element in our apprehension
religious truth and in the expression of our religious experience may
taken for granted. But this is to say no more than that religion is natu
to man and that religious ideas and sentiments are conveyed to us throu
the normal channels. It certainly does not imply that religious ideas
conveyed are any more unreal or hallucinatory than others which we reach
the same means. When then, we come to apply this to that "patient ha
of believing prayer" which is found as a constant element in man's religi
life, two points emerge. In the first place we find that prayer depends on
belief in some Power capable of hearing and responding, and without s
belief immediately languishes and dies. Here the idea of God is not s
created but given and on it everything depends. As Canon Streeter says
"Prayer is *ascensio mentis ad deum*, a flight upwards, an offering of the m
to that which is more real than the self: auto-suggestion is a swoop downwar
a submission of the mind to an idea which is a creature of its own. Pra
brings the inspiration which comes from contact with a personality gre
than one's own: auto-suggestion is in the last resort of the nature of do
Here the evidence of the experts is not without importance. Those who k
what prayer really is know also that it depends on the assurance of
objective reality of the power concerned. Abandon that assurance and y
cut the nerve of the religious life, and prayer not merely loses its effectiven
but disappears. Secondly, we need not in any way minimize the subjecti
effects of the prayer life. These are positive and real. They involve,
Dr. Rufus Jones suggests, "not new fact, new knowledge, new items
empirical information, but new moral energy, heightened conviction, increas
caloric quality, enlarged spiritual vision, an unusual radiant power of life
They justify us in the conclusion that we are dealing with something mo
than self-communion, introspection, auto-suggestion or subjective illusio
This, however, has to be substantiated by other methods than those provid
by psychology.

The same is true of the theory that intercessory prayer is mere telepathy d depends for its good effect on a long range expression of sympathy which comes a kind of absent treatment. Now the whole question of telepathic mmunication between minds is still very obscure and the assumption that e are all centres of a psychic radio-activity through which we are able to ercise a kind of hypnotic influence on others is still far from being proved. ıt this much at least may be said. If prayer were no more than a telepathic mmunication between two individuals or groups of individuals it would ase to be prayer in any true sense of the word. It depends entirely on our ght relation to the God in Whom we all live and move and have our being. ıat a sympathetic *rapport* between individuals may be among the means by ıich the power of God is made available is only another indication that He orks through normal channels. As a *modus operandi* there is nothing in it exclude the hypothesis that God works and acts in response to believing ayer. For example, missionaries in distant lands often confess that they e greatly helped and strengthened by the knowledge that friends at home e praying for them. We may well believe that this result is not merely oduced by the sympathy thus expressed, but that the prayers offered do deed open the windows of heaven and bring those concerned in closer touch th the sources of spiritual power than would otherwise be possible.

So far we have been mainly occupied in criticizing the negative conclusions ıich certain modern writers have derived from the psychological examina- on of religious experience. We have seen that on the whole they amount no more than this, that while psychology has much to teach us in regard the mechanics of the religious consciousness it can provide us with no sured data for forming a judgment as to the reality of the objects of that nsciousness or the validity of the experience to which it gives rise. We have w, therefore, to ask whether psychology has anything positive to contribute wards the interpretation and justification of religious ideas and actions. ere we may confidently affirm that psychological investigation into the igious temperament and religious behaviour both in individuals and mmunities has been productive of many results which are by no means erely negative. It has made it possible to assert with something like surance the naturalness of religion to man, and to emphasize the part which plays in securing a sane and well-rounded personality, and a normal reaction life and things. Psychologically considered religion is no mere luxury or crescence, but a regular and inevitable factor in human life. The study of origin, progress, and results from this point of view is the best answer to e contention that it is based on and issues in nothing more than subjective ısion. In a recent article on " Religion as a Psychic Necessity," Professor n der Hoop, of Amsterdam, writes : " As one can recognize a tree by its its, so one can recognize the religious experience by the results which has upon man's life. The essential point is that through it life becomes re real. In this contact one's own self is brought—even more than by the ntact of love, more than by the inspiration of art, more than by the mulating contact of great ideas—to the true completeness of an independent ng. The bewildering, overwhelming destiny, the chaos about us, remains onceivable and endless—we shall never have a full view of it—yet it seems if it had something to tell us, as if there were something real behind it with ich we have a connection with the very essence of which we are in touch."

When, therefore, we come to consider the various manifestations of the igious spirit—phenomena like conversion, inspiration, worship and raments—we find that in relation to them all psychology has a very real, imited, function. Its investigation of the mental processes involved does p us to draw the line between fact and phantasy, and it supplies invaluable

data for the philosophy of religion. And when the analytic process has be carried through to the end the net result of it is not to explain religion aw and resolve it into certain lower, *i.e.*, non-religious elements, but rather present us with something distinctive and *sui generis*. This is what O calls the numinous, a definite form of experience, and a definite way of reachi reality. In most religions this comes to the individual under the form of wh is called conversion, a unification and harmonizing of a life hitherto disturb and divided. However psychopathic may be the accompaniments of t process, and however much in it may be due to the action of the so-call subconscious, there is nothing here to invalidate the conclusion that t experient is brought into touch with a whole and a Power outside himse He is no longer reduced to the necessity of lifting himself by his own wais band. He has discovered that on which he can obtain a purchase and throug which his strength and confidence are correspondingly increased. A evidence of this we may refer to the following remarkable statement by D William Brown[1]: "After an analysis (for scientific purposes) by a leadin psycho-analyst extending over ninety-seven hours, my religious convictions were stronger than before, not weaker. The analysis had indeed a purifyin effect on my religious feelings, freeing them from much that was merel infantile and supported by sentimental associations or historical accident But the ultimate result has been that I have become more convinced tha ever that religion is the most important thing in life and that it is essentia to mental health. The need of forms and ceremonies is another matter fa less fundamental. In many patients whom I have myself analysed I hav found a similar result. Although mere emotionalism and religiosity diminished, the essentially religious outlook on life remains unimpaired The attempt made by the modern psycho-analytic school to explain all th away as infantilism, regression and the like, breaks down before the ment moral and spiritual results which the process at its best secures. It is know in the long run by its fruits and these are quite frequently of such a kind as give ample assurance of the reality of that to which the experience poin If more than this is required it may reasonably be argued that experience the regenerating and quickening power of God is experience of an absolu kind such as implies relation with an absolute being. But, as Professor W. Paterson points out,[2] "probably the chief reason for the unexpugnab conviction of the reality of divine influence is that the human spirit is constituted that the presence and the power of God strike chords in the sc other than those which make response to objects and events in the natu world—that it knows the divine when it meets it and recognizes in t experiences of illumination and sanctification the hall mark of the divi handiwork."

When we come to consider religion as worship we have the same grou for asserting the objective reality of the values involved. Underlying worship are the ideas of the holy and the sacred, of the *mysterium tremendu* the numinous. It is not necessary to accept a non-rational and non-ethica view of religion in order to find a place for this its most distinctive element Here psychology can do much in helping us to analyse the experience involved in all cults and acts of worship. We have to reckon with the powe of corporate action and of the group mind in heightening suggestibility: als with various methods of appealing to the eye and ear in order to deepen th subjective impression. We have to take into account the personal equatio and the desire of the worshipper for self-expression, and the fact that th cultus serves not only to excite but to control and direct the various emotion

[1] *Science, Religion and Reality*, p. 311.

[2] *The Nature of Religion*, p. 144.

ıcerned. But when all this has been done the question as to the objective ues involved in worship remains unsolved. Here again the question is imately one for theology and anthropology. We can only repeat that ychological investigation, while it may supply us with valuable material d much needed safeguards, can of itself do nothing either to confirm or stroy our belief in the objective reality of that power or being who is the l of all our worship.

Here then we reach the conclusion of the whole matter. What psychology n do for religion is not to prove either its truth or falsehood, but to help us find in it what has been called a psychic necessity. To the modern man as the primitive the universe presents a bewildering spectacle of chaos and stery. Every impulse of his being urges him to seek harmonious relations h the whole above and around him, and he does so in terms and by methods ich are dictated by the deepest necessities of his nature. The moment he ains to self-consciousness and begins to interpret things in the light of what e Germans call the *Ich es* relationship, he begins to translate it into the ms of an *Ich du*. In other words he cannot escape the implications of his n personality. It is not a question of giving a right interpretation of nature l of life. It is primarily a question of living. He knows that life for him ans that he has a work to do and a destiny to fulfil, and that this only comes possible as he is able to relate himself to that All of which he is a rt, and to attain that unity without which he remains a wanderer lost in e mazes of the world. So it comes about that "since the harmony tween the individual life and the greater Life is more than theory and re than mere mental satisfaction, it must be brought to reality in life l must assert itself as a necessity of life. So religion, no matter how ried its forms, must ever be sought and found afresh and must always be e spring from which beauty and strength and wisdom come to mankind—mankind that turns away from it in times of confusion in misunderstanding ts significance but must ever return to it as to the Highest Good[1]."

TOWARDS A METAPHYSIC OF RELIGION.

By Dr. R. S. Franks.

e supreme problem of practical religion is expressed in the cry of the lippian jailer: "What must I do to be saved?" Or, since salvation only come from God, it is equally expressed in the anxious inquiry of rtin Luther: "*Wie kriegt man einen gnädigen Gott?*" We may paraase it in English: "How can I lay hold of a saving God?"

Corresponding to this supreme practical question there is also for religion upreme theoretical question: Is there a saving God? Can the God of vation, on Whom religion depends, find recognition as a reality within complete universe of our experience? It is recorded of some perplexed ker for salvation that he prayed: "O God, if there be a God, save my l, if I have a soul." Is this the best that we can do? Is the God, to Whom pray to save us, in the end an uncertainty? This is a very fundamental e for religion. Belief in God is the presupposition of all other religious efs, whether belief in the soul, belief in Christ, or belief in salvation. It been said that Christianity has one dogma, that Christ is the Son of God; this dogma itself would lose all its value, unless we believed that there a God. Not only the ancient name "Son of God," but equally such dern paraphrases as "the archetypal man, in whom the God-consciousness ominant," would lose all meaning unless the word God itself corresponds

[1] Van der Hoop, *ut sup.*

to a reality. Is there a saving God? That is an absolutely vital quest for religion.

Now this question cannot be answered simply by the means of psycholo it is a question of metaphysic. A religion without metaphysic, expl or implicit, is impossible. Psychology can indeed do a great deal for us explaining the nature of religion and its connexion with all other aspe of our mental life. Mention has been made above of the problem of pract religion, as prior to the theoretical religious problem. The psychol of the Ritschlian School was surely right when it classed religion as belo ing primarily to the practical side of human life. Let us see how the mat lies. There is no doubt that man's life in this world is first of all practic He acts in order to preserve and sustain his own life and to propagate t species. His life at this stage is also social; he acts with others, he is member of a clan or tribe, who are united together for mutual protectic and who work together to obtain the necessities of daily existence. this way man comes to control a fairly well-defined domain of culture civilization, in which the forces of nature have been subjugated to H individual and social benefit in a rhythm of existence which perpetuat itself from generation to generation. But the point to be observed is th beyond this domain of human control over nature there is an illimitab region which man is unable to subdue, and with respect to which he fe his own impotence as a crushing weight. This sense of impotence wou seem to be the psychological starting-point of religion. It is in answer the need thus deeply felt that there arises belief in a power or powers that c give deliverance out of the impasse. "Man's necessity," says the prove "is God's opportunity": this is true of every age and clime and of ev stage of civilization. Religion centres in a practical conviction of existence of saving powers which can come in to help man where he hims is impotent; and it manifests itself in the actions which spring from t belief, by which man seeks to put himself into contact with these power so as to avail himself of their help. The saving powers may be persona or impersonally conceived, they may be one or many—these thi do not touch the heart of the matter, which is the appeal by man tc power not himself and greater than himself to redress the balance of exister when through causes over which he has no control, it inclines against h Such is the practical essence of religion.

Observe now that this view of religion shows its absolutely fundamer character for human life. Religion is without doubt connected with central movement. Man, in fact, can hardly live at all beyond the mer animal stage without it. It is prior to all pure theory, whether scient or philosophic, and is evolved *pari passu* with art and morality, with b of which, as a matter of fact, it is originally most closely united. A v considerable development of religion is in fact possible quite apart fr any definite beginnings of either science or philosophy: witness the sublii monotheism of the Hebrew prophets, manifesting itself among a peop unscientific and unphilosophical, though possessed of a measure of art a at least a customary morality. In this prophetic religion, of which th religion of Jesus Himself is the perfect flower, we have religion at its pure and best, as yet untouched by all scientific and metaphysical inquiry. F those who are still without science and philosophy there is no need of an thing more. Such a religion can carry conviction by its mere authority "Thus saith the Lord," or in the still intenser form of "I say unto you The common people heard Jesus gladly. Things that were hidden from th wise and prudent were revealed to babes, and so Christianity began a spread, as it has been said, "like a holy contagion." The religion of Jes

nswers man's need for deliverance in the completest possible way by the roclamation of a God Who is Father, and of a Kingdom of God which is blessed-ess. We can see the superiority of Christianity over all other religions, mply as a religion, without going outside of the practical sphere at all. he only degree of reflection that we need concerns two points, neither of hich transcends this sphere. We may first of all compare all polytheisms nfavourably with monotheism, in that to have to deal with many gods r salvation inevitably induces uncertainty and perplexity, as is admirably nown by the Greek story of Paris and the apple of discord, in which the vour of one divinity was won at the expense of the hatred of others, ith all the resultant suffering involved—who does not remember all that appened *sævæ Junonis ob iram?* Then, secondly, we must make explicit ne moral demand introduced into religion by the great prophets from Amos nwards, and appearing in its most perfect form in the higher righteousness f pure disinterested love which Jesus proclaimed as an essential character-tic of the members of the Kingdom of God. Christianity appears as the eligion of the purest and most perfect morality, in fact as the moral religion *ar excellence.*

There remains, however, the problem of the relation of this religion to ience and philosophy. The Hellenization of Christianity which took lace in the first centuries of our era was not, as Ritschl thought, a corrup-on of its purity, but was rather an inevitable and necessary adaptation f it to the existing culture. Christianity came into the world as a gospel; ut in order to win a complete mastery over it it had to develop into a hilosophic theology. It allied itself with Greek metaphysics by means of ne Logos doctrine, and the combination lasted for many centuries. It only, indeed, since the latter part of the seventeenth century that this com-nation has proved unequal to its ancient task, that of reconciling religion ith science and philosophy. The obvious reason is the great development modern science since the Renaissance, which has compelled philosophy self to a complete revision and renewal from Descartes onwards. The reeks had science, but it was as a child in the arms of their philosophy: e characteristic of modern science is that it has come of age, and has tained to an independence of its parent, which is now constrained to ckon with it on equal terms. The consequence of all this is the modern uation of religion. The old metaphysical alliance has been rendered effective by the invalidation of the old metaphysic itself. To reassert e Greek dogma, as it stands, is impossible, because the philosophy it esupposes no longer holds. But, on the other hand, the way out oclaimed by Ritschl has proved to be a *cul-de-sac.* We cannot isolate eology from science, reject metaphysic, and justify the Christian religion on an ethical basis only. To reject metaphysic is to reject a unified view the world, a course which may perhaps serve as a temporary and onomic measure, but can never be a permanent solution of the theological oblem. The Ritschlian dogmatic is the intellectual equivalent of Puritan urchmanship; each in shutting itself off from the world may serve as emporary expedient, but can never be a real settlement of the relation of ristianity to the world. What is needed to-day is a modern equivalent the ancient Logos doctrine which can take account of science.

Let us consider if such an equivalent is possible. We must have ard to the origins of science and philosophy. Science develops from hnology. Man in his endeavour to master the world produces the prac-l arts, and these gradually accumulate knowledge. There is the study of ans towards the required ends, and it is found that nature yields her rets only to those who, with no premature grasping at results, study her

processes. Here is the origin of science. As man better controls his wo and possesses more leisure, the theoretic problem, "What is natur becomes defined. As it arose first of all among the Greeks it was r a philosophical than a scientific question. From a small basis of obse tion the Greeks soon passed to the widest generalizations. All is wa air, or fire, or again all is atoms and the void, or all is matter along v the unmoved Mover that generates form. The *differentia* of mod science is in its attention to those "stubborn and irreducible facts," in teeth of which, as William James has said, and as Whitehead has remin us, all its generalizations are forged. The *differentia* of modern ph sophy is that it has to take account in all its most original and dar speculations of a science thus forged to a temper hard as adamant. Ph sophy to-day has to begin with a criticism of the presuppositions of scien The ultimate presupposition of science is the doctrine of the uniformity nature, which is simply a pure faith in the rationality of the universe. T world is one and rationally intelligible; upon the truth of this proposition whole advance of science depends.

Let us consider what this means. The scientific attitude towards world is essentially disinterested. For man as originally practical, thi have interest: they are means and ends of action. But for man as th retical and scientific, things have to be divested of practical interest, a studied for themselves in their nature and their relations. Yet scien itself as a whole is a human interest. Man is interested in truth. It is t interest that supports the scientist in his long and weary vigils, his successful experiments, his trials and errors; until at last he finds law that governs nature. The development of science is, in itself, abstra considered, illimitable and inexhaustible; yet it has a limit, as Herrm has said, in the feeling and willing person. It is the interest in truth t carries the whole tremendous edifice of science supported upon it. Sci can abstract from other interests, but not from this; for this interest is own foundation.

After having got this clear, we can return to the practical sphere observe a similar phenomenon. The philosophy that searches for an ultim principle of nature next turns inward and inquires for the ultimate princ of human conduct. The inquiry, when it is pushed to the end, rev the august control of a moral law or a moral good: whether the g is founded on the law, or the law on the good, we need not now inq For our purposes it makes no difference: in practice each includes other. Just as science is supported by an interest in truth, so hu conduct, in spite of failures innumerable, is constantly illuminated urged forward by an interest in the good.

Now just here there develops a strange and wonderful problem, wi is the peculiar problem of a complete philosophy. It is this: We str on the one hand, to see nature, including ourselves, so far as we vi ourselves as objects, as rational and intelligible. In so doing we are pur ing the ideal of truth. On the other hand, we seek to transfo nature and ourselves in agreement with the idea of the moral good. H we seem to treat nature and ourselves as not yet rational, but only process of becoming so.

The solution, if there is a solution, is in that notion of *evolut* which so dominates modern speculation. Evolution is the concept wh unites the notion of reason *in esse* with that of reason *in posse*, the noti of a truth that is the good, so far as it is at present realised, with that o further good that is yet to be attained and which, when it is attain will prove to be a deeper and fuller truth. If we are to believe at all in t

unity of our world as true and as good, we must believe in a *teleology*, by which the truth and the goodness of the world as it is will unfold into a larger truth, which is also a greater good.

Is there any evidence, open to an unprejudiced spectator of the universe, that such a teleology exists? Let us consider, in the first place, our æsthetic experience. There is beauty everywhere around us, beauty in nature, beauty in art, beauty in human character. Beauty exists, where there is a harmony in the condition of things, as actually given to us, which so satisfies our feeling that for the moment we cease to urge and strive after other satisfactions. Such moments of pure delight suggest to us the presence in the universe of a source of satisfaction whence they emanate, as rays from a sun, and which differs from them by its permanence, as the sun does from its divergent rays. Beauty is surely an instantaneous revelation of the transcendent ground of the universe, of things that eye hath not seen, nor ear heard, nor have entered into the heart of man. Heaven lies about us in moments when beauty, like a charm, seals peace upon our troubled spirits.

Let us consider the meaning of such gracious moments. To make the true harmonize completely with our idea of the good is precisely the principle of all our moral endeavour. In æsthetic experience that which we strive for becomes ours as a pure gift, if only for a moment: is not this an evidence of the existence of a power in the universe that is in sympathy with our ardent striving? That harmonious unity of truth and goodness, which a teleological view of the universe requires as its motive principle, appears actually to be reflected momentarily to us from the universe in our experience of beauty. Aesthetic experience in itself, therefore, seems a sufficient reason for believing in the existence of a teleological principle in the world.

But the evidence for teleology is not only an evidence for the existence of its principle: in certain aspects the world itself also shows us that principle actively working. Let me quote a sentence or two from a previous essay:

"There is in experience an ascending scale, which leads from matter and motion at the one end, through life and consciousness, to the values of truth, beauty and goodness at the other. Life is only possible on the basis of chemical changes: chemical changes again depend upon physical changes; all goes back to matter and motion. But life, again, develops consciousness, and out of consciousness spring self-conscious reason and will, for which alone the high values exist, and through which they find incorporation in the life of the world.[1]"

There is therefore an *actual* teleology in the universe, and a gradual unification of the real or true with the ideal or good in the direction of the harmony which we call the beautiful. It is just at this point that we come back to religion through and by means of a metaphysic of religion. The unity of the true, the good, and the beautiful, which the above argument presupposes is not simply the sum of these aspects of the universe. Mere addition of disparate and irreconcilable elements would not carry us a step further. We have, however, presupposed that beauty is a manifestation, however transient, of the fundamental harmony of the true and the good, and we have further argued that the teleology of the universe exhibits this harmony in actual process of realization. There is then a unity of the true, the good and the beautiful; and this, in so far as it is their unity, must transcend all three. It is more than the true which is not yet the good, more than the good which is not yet the true, and more than the beauty which is only the transient, not the substantial, harmony of both. It is

[1] *The Future of Christianity*, p. 63.

perfect truth, actual goodness, abiding beauty, and as such transcends the values, as we know them. Let us then ask the question: Have we in this transcendent unity the very principle and basis of religion? Sh we be wrong, if, to use a terminology that has recently become famil we identify it with the Holy? Let us see how far this suggestion will ca us.

If the Holy is the transcendent ground of the unity of the true, the go and the beautiful, we shall recognize the world, as it is, as the stage alrea reached in the general revelation of the Holy; we shall see in the good, th ought to be the aim of human conduct, the expected final revelation of t Holy; while we may view those moments of beauty that come to us pure gifts upon the line of the teleological advance as manifestations the Holy altogether transcending the stage at which at present we stand.

What, then, shall we say of religion? It is to be regarded as a *dire* experience of the Holy in such a way that, like æsthetic experience, it an experience of peace, which differs from æsthetic experience by its referen to the transcendent ground, which is the true and the good as well as th beautiful. Religious and æsthetic experience are astonishingly alike, an yet they are also astonishingly different. The point is that æsthet experience is joy complete in itself, religious experience is joy in God. W may illustrate the difference by referring to the diverse way in which, on th one hand, nature and art generate æsthetic experience, and, on the othe nature and history produce religious experience. The sunrise and the suns are in themselves beautiful; yet the heavens also declare the glory of Go A fugue of Bach or a sonata-movement of Beethoven creates pure deligh to ask for a meaning is to show that we do not understand. But the *Deum* has a meaning: however glorious the words or the music to which is set may be, their truest and deepest significance is the praise of Go Religion then runs so far parallel with art, but it transcends art. T historical bases of Christianity—the Church, the Bible, the Sacraments, t Incarnation itself—all resemble works of art, in that they are the permane possibilities of an experience of joy and peace; yet they are more th works of art in that they refer us back to God Who is manifest in th and forward to the glory which is His final salvation.

Our metaphysic, accordingly, will be the doctrine of the *Transcend. Unity of the True, the Good and the Beautiful in the Holy*, as evidenced by t immanence of this unity in our æsthetic experience, and in the act teleology of the universe. It is this that is suggested as a modern equival for the ancient Logos doctrine. It is interesting to remember that in t Greek Fathers the favourite argument for the Logos is from the harmo and the teleology of the universe—a fact which may surely suggest us that we are on the right lines, *mutatis mutandis*, in our search for metaphysical basis for religion.

Moreover, if we can take the foregoing metaphysical view as establishe our doctrine of religion will turn out to run very parallel with the Gree notion of religion as the supernatural revelation of the Logos, which is th ground of the order of the universe. It will be that of a direct experimenta revelation of the Holy, over and above the Divine immanence in the tru the beautiful and the good. Metaphysical analysis will show us that i religious experience we have a synthesis of truth, beauty, and goodness in this way we connect religion with the other fundamental aspects of th universe. But the synthesis is more than the elements comprehended in it and so, while it is related to the other aspects of the universe, religion has place of its own, and indeed a supreme place, in it. It is the direct man festation of the Ground of the whole.

Thus far we have been engaged in the search for a metaphysical basis of religion with a view to showing that we are not shut up to a merely psychological treatment of religious experience. Let us now ask, supposing this result to be secured, what our argument can tell us as to the metaphysical root of religion. We have found, as I think, a justification of the Christian belief in a personal God, rather than in an impersonal power, as the principle of salvation. I can conceive of no unity of the true, the good, and the beautiful except in a personal spirit. The good, the true and the beautiful are all moments of our conscious life; how can they be unified except in consciousness? A complete and perfect actuality of that unity seems to me to demand as its basis a personal principle. I do not mean that we are to think of God simply as a "supernatural man." There must be a radical difference between the whole and the part, the infinite and the finite. Personality in God must be altogether more than it is in us. But, all the same, anthropomorphism is not the worst fault in thinking of God; it is worse to think of Him impersonally.

Before I conclude, I will refer just to one possible objection, which is an objection equally, it may be observed, against the Logos doctrine. It has to do with the great facts of freedom and of sin. Where, it may be said, is the place in such a scheme as yours for freedom? Especially, what about the abuse of freedom—is there any recognition of the tremendous fact of sin? Let us look at this objection. The argument has been from evolution, and we have spoken of the good, which is the end of the evolution, as being realized in a teleological process under the guidance of God. But we have been dealing with metaphysical principles rather than with the detail of their actualization. "There's many a slip 'twixt cup and lip"; yet despite all failures the processes of life are resumed. May we not say that what happens within the narrow confines of a finite life affords us an analogy which we may apply even to the execution of the Divine purpose. There is freedom, and in consequence, where freedom is abused, there is sin. But we are not to think that sin is the defeat of the Divine purpose. Where sin abounds, there grace all the more abounds. Educative grace, in the face of sin, becomes a richer and deeper thing: it becomes redeeming grace. God's purpose is like a great river—put an obstacle in the way of the river, and it alters its course, but it still makes for the sea. So sin is an obstacle to the Divine purpose, but the only effect is to change the mode of its working—its aim, which is human beatitude, remains unaltered. We must not suppose that sin can ever measure itself on equal terms with God—so to think is nothing but Manichæan. Anselm was surely wrong when he said that sin is infinite, and Duns Scotus was right when he declared that it is finite. As proceeding from a finite creature it is intrinsically finite, and cannot be rendered infinite by any extrinsic relation to the will and purpose of God. However great sin is, God is greater, and His purposes, however often apparently baffled, perpetually go forward with their saving task.

Let us return from these difficulties to our main thesis. We started with the quest of religion for a saving God and with the quest of theology for a proof of His existence. The gospel, we said, became a theology in order to maintain itself in the world. It allied itself with the Greek Logos doctrine, and the alliance lasted for centuries. Now that alliance is no longer possible, since owing to the advance of modern science the great ideas of the Greek philosophy can no longer be taken for granted. We sought, accordingly, for a modern equivalent for the Logos doctrine, for the recognition, even after science has said its say, of a principle visible in the universe conceived as the true, that is enlisted in the cause of the good. We found evidence for this principle (1) in our æsthetic experience, and (2) in the

apparent teleology of the universe. We found that it must be the transce ent unity of the true, the good, and the beautiful, of which, as the H we have direct experience in religion. The argument is that in suc principle we have that metaphysical foundation for a modern Chris theology, which the Greek Church had for its dogma in the doctrine of Logos. To apply the principle in detail to specific theological problem beyond the scope of the present essay.

THE HISTORIC FOUNDATIONS OF CHRISTIAN EXPERIENCE.

I.—THE CONCEPTION OF JESUS IN THE SYNOPTIC GOSPELS

By Dr. H. T. Andrews.

If I were asked to describe in a single sentence the difference which th critical discussions of the last thirty years have made in our attitude to th New Testament, I think I should put the matter thus: Whereas a generatio ago the New Testament was regarded as primarily a text book of theolog to-day it is considered rather to be essentially the record of the religio experience of the first three generations of Christians. The Gospels purpo to give us the historical experience of the contemporaries of Jesus—t Epistles, the spiritual experience of the Church in apostolic and su apostolic times. The central feature of the New Testament is the impa of Jesus upon His age—the impact on the people of Galilee and Jerusal to begin with and then the impact of the spirit of Christ upon the believ in the history of the Christian Church. The study of the New Testame therefore, is vital to the treatment of the subject we are discussing in t Conference because it is the story of the original experience of Christ in t lives of the early disciples and of His followers in the primitive Church.

We are only concerned in this paper with the impression made by Je upon His contemporaries during His earthly life as it is recorded in t Synoptic Gospels.

When the cry "Back to Christ" was raised some forty years ago, it seem to most of us that it heralded the approach of the theological millenniu It seemed such a simple thing, in comparison with the metaphysi subtleties of the Chalcedonian formula, to turn to the Gospels and ta our stand upon the plain facts of history. But alas for all our dream A terrible nemesis has fallen upon the heads of those who thought that th were setting the Church a school boy's task when they bade it leave t barren logomachies of Christological debate for the facts of history. Criti ism came with its cold remorseless hand, and it told us that the Four Gospel was largely the romance of an idealist and it cut out passages fro the Synoptics, and it put question marks in the margin of the text, and i left the portrait of Jesus blurred and indistinct. It is only necessary to rea such books as Schweitzer's *Von Reimarus zu Wrede* or Weinel's *Jesus i the Nineteenth Century* to see for ourselves what a vast difference there i between the modern attempts to reconstruct the life of Christ. The gul that separates the Christology of Arius from that of Athanasius or th Christology of Servetus from that of Calvin is trifling compared with th gulf that separates the Jesus of Harnack from the Jesus of Schweitze or the Jesus of Wrede from the Christ of Feine and Forsyth.

How then in view of the divergences in modern criticism are we to ge back to the facts? The first precaution we must take is to be on guar

against ourselves and our own preconceptions. Every man finds in the Gospels the Christ of his own soul. The tendency is for the Anglo-Catholic to find an Anglo-Catholic Christ, for the Evangelical to find an Evangelical Christ, and for the Modernist to find a Modernist Christ. The method is, of course, for a man to select elements in the Gospels which make a special appeal to him and ignore or explain away the other aspects in the life or teaching of Jesus. Whatever criterion we adopt for the study of the Gospels it must not be the criterion of our own likes and dislikes. To reconstruct the figure of Christ in the image of our own ideals is not only unhistorical but it is detrimental to our own spiritual life.

In the second place, we must not attempt to read later ideas and later theology into the Synoptic record. The theologians of the past have much to answer for. They attempted by the most tortuous methods of exegesis to extract proofs of their doctrines—of Trinitarianism, for instance, or Evangelicalism, or Sacramentalism—from the sayings of Jesus. Let us say quite frankly that none of these things are found explicitly stated at all in the Synoptics. The germs out of which they sprang are there, of course, but not the things themselves. They are all of them later theories and speculations, and, in as far as they are of eternal value, they grow out of later Christian experience; but they are not to be found growing in Synoptic soil. There was more honesty in the attitude taken up by one of the later Reformers who warned his age against using so unevangelical a book as the Gospel of St. Mark!

How then are we to reach the facts? How are we to discover the real impression which Jesus made upon His contemporaries? It is sometimes argued that the Synoptic Gospels give us, not the opinions of the contemporaries of Jesus, but rather the views of the Christians of the second generation, and in their record we see Him not through the eyes of the men and women who knew Him in His earthly life, but through the eyes of the later converts to the faith, who wrote into their historical narrative their own beliefs and ideas. Into the big problem that this suggestion raises it is impossible for us to enter in any detail in this paper. But two remarks may be made.

(1) When we compare the Gospels with the Epistles of St. Paul, the fact that strikes us most forcibly is the comparative absence from the Synoptics of any ideas which can be specifically labelled Pauline. The Gospels were written when Paulinism was in full blast. Two of the men whose names are associated with their authorship were companions and intimate friends of the Apostle. We need not have been surprised if their record had been plastered over with Pauline ideas. As a matter of fact, however, these ideas are conspicuous by their absence, and it needs the use of a very powerful critical microscope to discover them at all. I would not, of course, go so far as to deny the existence of any Pauline influence in the Synoptics, but what there is seems to me to be of such infinitesimal importance that it does not affect the character of the narrative as a whole.

(2) The modern investigation of the Synoptic problem has proved that the sources out of which our Gospels were composed are of early date. We may take Streeter's theory as representing the latest results of sound scholarship. Streeter holds that "Q," the original source of the teaching element in *Matthew* and *Luke*, was composed at Antioch about the year 50, *Mark* at Rome about 60, the original nucleus of *Luke* in Cæsarea about 60, and the original nucleus of *Matthew* in Jerusalem about 65. The bulk of the narrative in our Gospels, therefore, was reduced to writing between the years 50 and 65, so that there is a clear gain of fifteen or twenty years on the conventional dates that used to be assigned to *Matthew* and *Luke* and

which are still assigned to the completed documents. That fifteen or twe years is of vital importance. It means that when the records were co posed in their original form in four of the great centres of the ancient wo there must have been many people still alive who were familiar with the fac Christianity grew up in the fierce light that beats upon a new religi It was subjected to furious criticism from the first. It had most maligna opponents. No stick that would do to throw at it was ever left lying in t road. If the earliest documents had contained in the main fiction and n truth, they would have been challenged at the outset, and their record torn shreds. The bubble might have been pricked at the start. Why then d nobody do it? The only answer that can be given to this question is th in the main the facts are indisputable.

We are entitled to use the Gospels with confidence in the pursuit of o enquiry, what did the contemporaries of Jesus think about Him? Hov then, are we to set to work? I am convinced that in the past we have go upon entirely wrong lines. We have taken the terms which are used t describe Jesus in the Gospels—such terms for instance as "Messiah," "So of Man," and "Son of God"—and we have tried to prove our case fro them. Unfortunately for us each of these terms is capable of more than single meaning and none of them therefore has a definite connotation: an consequently we are compelled to acknowledge that in the last resort ou faith in Christ rests upon a balance of critical probabilities, and a balanc of critical probabilities is a very unsure basis for a Christian theology. I our investigation is to be scientific, we must proceed on different lines. W must attempt first of all to discover the impression that Jesus made upo the men of His age and then we shall be in a position to discuss the theori which they formed about the nature of His person.

When Jesus at the beginning of His ministry emerged from private li and made His first appearance in the synagogue at Capernaum, the addre which He delivered produced a startling effect upon His hearers. "Wh is this!" men exclaimed. "A new teaching with authority." "And th were all amazed at His teaching for He taught them with authority a not as the scribes." Everybody felt that a new type of teacher had aris in Israel, one whose words were self-authenticating, and whose moral appe touched a chord in their hearts that no one else could make vibrate at a The first impression was only deepened and intensified as the ministry Jesus developed in Galilee. The result was that before long the proble thrust itself upon the minds of the people: "Who is this man who is wieldi such an enormous influence over us? We have never seen his like befo We do not know where to place him or how to describe him. We cann call him Rabbi and give him rank with Hillel or Shammai or Gamali The title 'prophet' is not great enough for him. It is adequate for Jo the Baptist but it is not adequate for Jesus."

It is the emergence of this problem that is the significant thing in th Synoptic Gospels. There seems to have been an instinctive feeling that non of the common terms or categories were sufficient to explain Jesus. Whil it was not difficult to find a formula or a label for all the other personalitie of the period none of these formulas seemed to fit Jesus. There was some thing absolutely unique about Him which differentiated Him completely from the other teachers and leaders of His time.

Why did this problem arise at all? What was it about Jesus that convinced His contemporaries that He was different from other men?

It will be well for us to admit frankly that there were some arguments which appealed to the men of Galilee in the first century that do not appeal to us to-day. The miracles of Jesus had a theological significance for His

wn age that they cannot possibly possess for us to-day. At that time nen thought of disease in terms of demons, whereas we think of it in terms f bacteria. The conquest of disease implied therefore a victory over the vil spirits which were its cause. The healing works of Jesus suggested that Ie was master of the forces of evil in the spiritual realm. Jesus Himself seems o have accepted the position, for when the seventy returned from their nission He greeted them with the words " I was watching you all the time nd as I watched I beheld Satan fallen like lightning from heaven," and Ie suggests, possibly as an *argument ad hominem* to His opponents, that no one an spoil a strong man's house till he has first of all bound the strong man imself. It need not, of course, occasion us the least surprise that one of he grounds which produced conviction in the minds of the contemporaries f Jesus is invalid for us to-day. Each age has its own peculiar " psycholog- cal climate," and what captures the imagination of one period will leave nother cold and unaffected. The fact that a certain line of argument s out-of-date does not necessarily affect the truth of the conclusion reached. Paley's *Evidences* seems to us to-day the most unconvincing book ever vritten, but its main contention still remains unshattered.

The works of healing were, however, only one element in the appeal vhich Jesus made. The teaching of Jesus with its moral insight into the rue values of life authenticated itself to the heart and conscience of His age. Iere we can stand to-day on common ground with the men of the first entury. Here there is no need to make excuse for the first century men- ality, for it is generally admitted that never has so high a moral ideal been iven to humanity as in the teaching of Jesus. In propounding that ideal esus came into clash with many of the most cherished conventional stand- rds of the time. He even had the audacity to challenge what was regarded s a fundamental axiom in the faith of every Jew—the finality of the Iosaic code—and yet in spite of that His words carried conviction with hem. His "I say unto you"—a formula which no prophet before Him ad ever dared to use—was accepted by His followers without demur, though very one had been educated in the belief that " the law of the Lord is erfect, converting the soul."

Then there was the influence of His own personal life. We do not get, f course, any direct statement of the doctrine of the sinlessness of Jesus n the Synoptic Gospels. We ought not to expect to find it there. But we o get in the Synoptics the portrayal of a character so unique in its moral ttainments that the later doctrine of sinlessness was its necessary corollary. : was a new type of saintliness that Jesus introduced into the world. itherto the saint had been the ascetic and had lived a sheltered life in isola- on from his fellows. Jesus was no carpet knight of that kind. His rtues were not of the cloistered kind that never sallied out or sought the foe. esus mixed freely in the common life of the world, was in constant contact ith publicans and sinners, visited the haunts of vice and iniquity and yet aintained so high a standard of purity that His life was a reproach to all nd even His disciples had to say: "Depart from us, for we are sinful men, Lord." Jesus from the first lived a life of redemptive activity and it is is redemptive activity that Claude Montefiore—a sympathetic Jew, hose book on the Synoptic Gospels has laid the whole Church under a debt obligation—regards as the unique thing about Jesus—without a parallel Jewish history before His time. " The Son of Man came to seek and to ve that which was lost." But the greatest thing of all—and the thing hich produced the greatest effect upon the age—was His unique revela- on of God. He unveiled the face of the Father. He humanized, without thropomorphizing, the conception of God. The Prologue to the Fourth

Gospel undoubtedly expresses the general opinion at any rate of h most intimate followers, when it says: "No one hath seen God at a time. The only begotten Son who is in the bosom of the Father—He ha revealed Him." Of course they would not have used the theological termin logy of the Fourth Gospel, but they would have admitted that these wor gave expression to their feelings. Whether Jesus ever came to have t value of God for His contemporaries must probably be left an open questic but it is quite certain that He revealed the heart of the Father to the in a way that they had never known before—and they instinctively reco nized the truth of His words when He said, "No man knoweth the S except the Father, neither knoweth any man the Father, but the Son and l to whom the Son willeth to reveal him."

Jesus therefore became a problem to His age. It was universally fe that His personality was so unique that none of the ordinary categories wer adequate to describe Him. Even His bitterest opponents when the brought against Him the charge that He was casting out evil spirits by th power of Beelzebub tacitly admitted that something more than ordinar human endowments resided in the person of Jesus. The question as to wha Jesus was seems to have been freely canvassed by public opinion at the time "Whom do men say that I am?" asked Jesus of Simon Peter and receive the reply, "Some say, John the Baptist, others Elijah, others Jeremiah others one of the prophets." Put into plain terms this means that popula opinion regarded Jesus as a prophet *redivivus*—a prophet come to life agai They were not sure which of the prophets He most resembled, but they fe sure that one of them had returned to the world. But to speak of a proph *redivivus* is tantamount to admitting that the ordinary categories ha broken down and only some super-natural term is sufficient to descri Jesus.

The verdict of the disciples themselves boldly proclaims Jesus to be t Messiah. That was the highest available category in Jewish thought, a they had no hesitation in claiming that title for Jesus. Their verdict equivalent to saying that only the highest term in the vocabulary of t time must be used in assessing the value of the personality of Jesus. B when we come to ask the question what exactly did the disciples mea when they called Jesus Messiah—the question is not so easy to answer. The was no uniform theology of the Messiah in Jewish thought at the tim The word meant different things to different people. In the *Psalms Solomon*, for instance, the term is used of a great human deliverer who sent by God to save His people from their foes. In the *Similitudes of Enoch* on the other hand, the Messiah is a Divine figure seated on the throne by t side of the Ancient of Days. And between these two extremes the were many intermediate theories. It is quite impossible for us to determi the exact shade of meaning which Peter gave to the word when he use it of Jesus. It is very unlikely that he made a critical analysis of the mean ing of the term or that he troubled at all about the exact connotation. I was certainly to him the symbol of *a unique mission and a unique relationshi to God*.

There is one element in the Synoptic narrative which makes it impossibl to suppose with Foakes-Jackson and Lake that if the term Messiah wa ever given to Jesus at all (and about this they seem to be in doubt) it wa only used in the lower sense of the word—and that is the character of th eschatological utterances of Jesus. I am aware, of course, of the tremendou critical problems that surround these utterances. At one time I hoped tha Wellhausen and E. Haupt were right and that it would be possible t excise the apocalyptic passages from the Gospels and regard them a

ter additions to the text. I am convinced, however, that on critical ounds it is impossible to take this course. The sayings are too well tested in our documents to be easily set aside. And if they are to stand, eir significance is of paramount importance. They mean that Jesus ıt Himself in the centre of the eschatological picture and gave to Himself e supreme *rôle* as the hero of the apocalyptic drama. And if this was the se—and the evidence clearly shows that the early Christians clearly thought was—it is clear that the term Messiah must have borne a very exalted nnotation in their minds.

So much for the verdict of the contemporaries of Jesus during His earthly fe. I have left myself very little time to deal with the verdict of the rly Church in the opening chapters of *Acts*. Two new factors emerged Christian experience during the first days of the Church's history. The ne was the Resurrection; the other was Pentecost. About the reality the belief in the Resurrection there can be no shadow of doubt. Nor can ere be any question with regard to its significance for Christian faith. here will always be for the modern mind a difference of opinion as to the act character of the Resurrection. Men will probably dispute to the end the chapter whether it was external and physical, or whether it was ternal and spiritual, and, as far as I can see, either view is quite com- tible with the Christian faith provided that the reality of the fact itself is cognized. The second experience is connected with Pentecost. Here gain, though the interpretation given to it in *Acts* is undoubtedly wrong, ere can be no doubt that a tidal wave of spiritual power descended upon e disciples, equipping them for the work of evangelizing Jerusalem and the orld. Rightly or wrongly they associated this experience with Jesus. Being therefore exalted by the right hand of God and having received of e Father the promise of the Holy Ghost, he hath poured forth this which see and hear."

In the opening speeches of *Acts* we find the first attempt at a Christology the first attempt to explain the Person of Jesus. Jesus is described as a man proved to have come from God to you by the mighty works d wonders and signs which God wrought through Him" who was raised the rank of divinity and exalted to the right hand of the Father. "Let the house of Israel therefore assuredly know that God hath made him th Lord and Christ—this Jesus whom ye crucified." That sentence mmarizes the first crude attempt at a Christology. It represents what afterwards known as the theory of adoption.

The creed of the Early Church, therefore, was a very simple one. It expressed in the simple formula "Jesus is the Messiah" and its earliest riant, which, though it originated in Jerusalem, was the form most com- nly used in the Gentile Churches—"Jesus is Lord." This simple creed d the first crude adoptionist explanation of the person of Jesus formed e matrix out of which all the later Christology was evolved.

These then are the final results which we reach from the evidence of the noptics and the early chapters of *Acts*. The early Christians were animous in bestowing upon Jesus the highest titles with which they were miliar. Their verdict may be summed up in a sentence: none but the ghest categories of thought are adequate for the explanation of the Person Jesus.

If it be objected that the verdict does not contain all that we had hoped d expected to find in the evidence, the answer is this: Jesus, as Matthew nold has put it, was "above his reporters." There was much that was plicit in His life and teaching that could only be made explicit through e wider and richer experience of the Christian Church. The inner meaning

of the Cross, for instance, did not at first reveal its true significance. ... that could be said about it at first was that it was part of the inscrut... providence of God and had been foreshadowed in the ancient proph... It was left to a later generation to discover its significance for Christ... experience. And yet the importance of the Cross is implicit in the Syno... narrative. The death on Calvary is not a haphazard ending of the st... in the Gospels. It is the climax towards which the life of Jesus stea... moves ; it is the goal and purpose of His mission to the world. He delib... ately chose in face of other alternatives the *via dolorosa*. "He set his f... to go to Jerusalem." "For the joy that was set before him he endu... the Cross despising the shame." But it was not till it was realized wh... the Cross meant for Christian experience that its true significance w... grasped.

Christian thought could not rest finally in the conclusions and dec... ions of the contemporaries of Jesus. Their simple creed was excellent as... battle cry and as the rallying point of the earliest Christian communi... But it could not possibly be a final statement. The terms it used we... ambiguous and needed interpretation.

Christianity was compelled by the very necessity of the case to enter t... region of philosophy and justify itself to the reason of the age. But t... real message which the first disciples handed down to the later generatio... was this : "We are sure of one thing, that only the highest available ter... can be used of Jesus. We are simple men and not philosophers. We ha... taken the greatest word we knew to express what Jesus was to us—the wo... Messiah. It is the highest crown that we possess, and reverently a... deliberately, without hesitation and without reserve, we have placed ... upon the brow of Jesus. You who come after us may be able ... improve upon our terminology and when you enter the Gentile wo... you will certainly need other expressions which they will understa... You will have to give a theological and philosophical explanation ... our simple faith. But in doing all this you must follow the preced... which we have set. And if you want to be true interpreters of ... faith you must remember that it is only the highest categories of phi... ophy and religion that will be adequate for the explanation of Jesus. T... our simple creed and expand it as you will—with this proviso that the ter... you use must not be of lower meaning than the formula we used. Ca... on our first crude stumbling efforts at Christology till you have set ... Christ on the moral and intellectual throne of the Universe."

II.—THE RELIGION AND THEOLOGY OF THE EPISTLES.

By Prof. J. Morgan Jones.

We are trying to do two things :

(*a*) To describe accurately the nature and content of the moral a... religious experience revealed in the writings of the Christian discipl... who stand between the Primitive Church of Jerusalem and the peri... of the Johannine writings ; and also to describe their attempts ... interpret and formulate that experience in a theology and a Church.

(*b*) To discuss the historical and permanent value of their contributi... to the development of Christianity in their own age and to our time.

Evidently one cannot hope to cover all this ground and the ma... discussion must concentrate upon the interpretation and valuation of t... religion and theology of Paul.

1. It can probably be taken for granted that by this time we have all learnt to distinguish clearly between the task of historical interpretation and that of a modern and personal valuation; and also that we have (in principle, at least, whatever may be said of our practice) given up the desire to put into the New Testament what we desire to get out of it for ourselves and what we want to believe. At the same time it is still very difficult to know exactly to what extent the differences between us are differences of historical and literary exegesis of the documents themselves and to what extent they are differences of personal spiritual valuations. The probability is that many of the differences between us in the historical interpretation both of Jesus and of Paul are ultimately due, more or less unconsciously, to differences in our personal valuations.

Fortunately for our purpose the critical situation with regard to the sources of our information is fairly clear:

(*a*) With some natural textual reservation, all the writings which bear the name of Paul in the New Testament (excluding *the Pastorals* and *Hebrews*) can be freely used as Paul's own record of his experience and thought for our main purpose. The doubt with regard to *Ephesians* and *Thessalonians* need not influence our discussion much. Neither is the particular order in which the Epistles were written of much importance, since it is agreed that they were all written within the short period of Paul's great mission and therefore within the most important, if not the last ten, years of his life.

(*b*) Embedded in the last half of *Acts* is a valuable complement to Paul's own words in a contemporary description of his missionary work from the hands of one of his companions. We may not have it in its original form, but as edited by the writer of *Acts*, be he the diarist himself or a later editor. It must also regretfully be said that *Acts* provides us with at least as many difficulties as it solves. The author himself has his own interpretation of Christianity, and it has naturally coloured the account he gives of Paul.

(*c*) The rest of the literature is all post-Pauline, and with the exception of *Hebrews* is very fragmentary as evidence for the writers' whole conception and experience of Christianity. The authors of 1 *and* 2 *Peter, Jude, James, The Apocalypse* and *Hebrews* are all unknown to us except from these brief writings, and it would be a very precarious, if not an impossible, task to reconstruct any complete picture of the full Christian experience and thought of these unknown writers from these occasional and fragmentary records. The only possible exception to that is *Hebrews*, and even *Hebrews* deals only with one special aspect of Christian experience and thought. The rest only give us passing glimpses into various accidental corners of the wide field of what was little more than the average experience and thought among Gentile Christians between 60 and 120 A.D. They have no fundamental importance for our purpose except in so far as they reflect the influence exerted by the Apostle Paul and exemplify the very varied points of view and levels of thought which actually existed among Christian people during the first century.

(*d*) It must not be forgotten also that the term "Canonical Scriptures" has very largely lost its meaning for us as records of what Christianity during this period actually was. The letters of Ignatius and Clement are quite as genuine documents and records of this period and of the conceptions of Christianity prevalent in it as the *Epistles of Peter* or *the Pastorals* or *Hebrews* or *The Apocalypse*.

(*e*) Neither must it be forgotten that the Synoptic Gospels in their pres form also belong to this period of Pauline and post-Paul Christianity.

One feature in all these writings is worth noticing—namely, that they come from the Gentile Christian world, though some of the writers at le were Jews and all of them more or less under Jewish influences. What significant is that there is no record of Jewish Christianity in the techni sense in the New Testament after the first few years, and no description of contribution to the development of Christianity. It seems to have prov to be a blind alley. What we hear of the Ebionites, Nazarenes, *etc.*, from lat writers is vague and unilluminating, while the glimpses of it which we g through Paul are probably onesided and evidently those of an enemy. It therefore, very difficult, if not impossible, to pass any considered judgme on the nature and value of Jewish Christianity as a whole.

But even with regard to the picture of Gentile Christianity provided b these writings it is still necessary to call attention to the limitations in th knowledge with which they provide us. I have already pointed out the brevity and their occasional and practical character. Not one of the writer sets out to furnish us with anything like a complete account of his conceptio of Christianity or of Christ. Though we probably know more about Pau personally and about his ideas than we do about any other man of his ag yet there are very serious gaps in our knowledge of him which can only b filled by conjectures, and even these have to be made often on very precariou foundations.

We must also not overlook the fact that the material for the fuller an more adequate interpretation of these writings has been accumulating ver rapidly during recent years and is still accumulating. This new knowledge the Hellenistic world in language, thought, and religion—especially of lat Judaism and the Mystery Religions—has not yet been fully assimilated ev in the most recent commentaries on the New Testament. When it is, the effe is likely to be revolutionary in several directions. Fortunately for o purpose, however, this new knowledge (like the controversies associated wi the names of Wrede and Bousset) raises for the most part problems of for and terms and influences rather than of content and substance, of origi rather than results.

Another warning suggested by the limitation of our knowledge needs t be given, namely a warning against allowing the figure of Paul and h conception of Christianity to put the witness of the rest of the records of th life of the Early Church out of focus. Paul's Christian experience cannot b regarded as normal for the whole of early Christianity. We sometimes spea indeed as if all the early Christians had together passed through a characte istically Pauline period and form of Christian experience, and that this peric was followed by a kind of attenuated Paulinism into which the whole Churc fell. Whereas, naturally, the truth is that they never rose to it at all an that these anti- and non-Pauline conceptions of Christianity existed al through the New Testament times alongside of the main Pauline ideas.

2. When we come to consider the actual content of all these documents, I must say that what impresses me first of all in them is the wide variety in their expression of the Christian experience. They *do* provide sufficient evidence to show that there is actually no such thing as *one* New Testament theology, *one* New Testament system of ethics, or *one* New Testament conception of the Church—nor even *one* New Testament form or type of Christian experience. When one tries to read the life behind such documents as 1 *and* 2 *Peter, James, Mark, the Pastorals, the Apocalypse* and Ignatius respectively, I do not see how that conclusion can be avoided.

If, however, we are allowed to distinguish between their religion and their eology, as we must insist on doing, we can sense a living unity underlying is variety. Though there is neither doctrinal nor ecclesiastical nor even hical uniformity there is a unity of life, a new spirit of life, a real fellowship religious attitude. They all reveal fundamentally the same religion, the me Gospel which expresses itself in the same moral and religious trust in sus Christ for life and death. He is always the religious object of their ith, or in the religious language of their environment—their divine Lord. that sense, all their religion is " Christological," or, to use what is perhaps more religious term, " Christo-centric." I am not, however, prepared to ll the relation to Christ " mystical." Even in the case of Paul it seems to e that the word " mystical " leaves out of account what was the essence the relation, namely, that it was more than anything else a personal and hical union. We do hear of some " mystical " experiences of his, it is true, ut he seems to depreciate rather than to stress them. To call Paul's central ristian experience " mystical " seems to me a misuse of terms, encouraged the sentimentalism of Deissmann and others, and a careless misinterpretaon of the phrase " in Christ," without taking into consideration its many hical equivalents in the Epistles. There is little trace in it of the characteric mystical *absorption* into Deity. It is always a personal, ethical, union of eative wills. Whatever real mysticism there is in Paul belongs to his eology rather than to his religion.

In all these writers, however, whether their experience took the form of ysticism or not, it was always a *religious* attitude to Jesus Christ.

The impression made by this unity of spirit and of religious attitude is powerful that one is in danger of being completely overawed by it to the clusion of all other possible conceptions of Christianity. The whole weight New Testament authority seems at first to be behind the religion of *Jesus the divine Lord*. We are as critical students in duty bound, however, not be overwhelmed by this first impression, for on further consideration it by means represents the whole story of New Testament religion. For one ing, the term " Lord " itself in the New Testament covers several varieties stages of religious attitude and of Christian experience. Without entering to the merits or otherwise of Bousset's theory of its Hellenistic origin it is ident that the use of the title " Lord " implied a somewhat different religious titude according to the circle in which it was employed. In different nnexions it may connote either the teacher of the Divine Wisdom, the omulgator of the Divine Law, the mediator of the Divine life, the object of e Cult worship, the Saviour-God through Death and Resurrection, or the unterpart of the Jehovah of the Old Testament, " reflecting God's bright ory and stamped with God's own character." In each case it was in some nse a religious attitude that was developed towards Jesus. He was the thor or mediator of salvation to His disciples or imitators or worshippers—hether through obedience to the Lord's sayings, the worship of the Lord's y, the sacrament of the Lord's Supper, or through ethical or mystical nmunion with the Lord's Spirit. They found the divine through Him the divine found them in Him. Only it must be remembered that the livine " was a very fluid and uncertain category for the majority of the ly Christians.

It was, indeed, this situation which made it possible for the one hristo-centric " religion of the Apostolic Age to develop into the many er forms of the doctrine of God and the Person of Christ——Trinitarian, itarian, Arian, Sabellian, Adoption and Logos theology and what not. om the start we have the germ of all the later theologies in the different gious attitudes towards Jesus among the early Christians.

This variety of form *within* the Apostolic faith in Jesus as Lord is part of the story of New Testament religion and must be seriously faced w we discuss the historic foundations of Christian experience and the kin building we have a right to build upon them.

3. All this, however, still represents only one-half of the story of relig in the New Testament. For all critical students there still remains to considered what is a fundamental challenge to this whole type of religi experience of which Jesus in some sense or other was centre and Lord. R in the light of modern criticism the New Testament itself will not allow u forget that a very different type of Gospel stands behind all this in historical personality of Jesus Himself. Over against this Epistolic a Apostolic type of religion stands the personal religious experience of Je Christ Himself. No dogmatic considerations whatsoever can be allow quietly to set aside the inherent right of the religious experience of Jes Himself to represent the essential nature of the religion which sprang fr Him and of which He thus became, however naturally and inevitably, t centre. Behind the Apostolic Gospel of Christ and His salvation stands t more direct filial relation of Jesus to the Father and His own Gospel of t Father and of His Kingdom. These two forms of religious experience stand si by side in the classical age of Christianity. Have they both equal rights be considered Christian? How are they related to each other? Are th one or two religions, one or two Gospels? That, in the end, is the fundamen New Testament issue from our modern point of view. And that issue com to a head in a discussion of the relation between Paul and Jesus. Whet Paul was the originator of the Apostolic Christianity or not, he is its clea revealer and the supreme example of it.

For the purposes of comparison, I do not see that there is any need for to be at all chary in acknowledging the moral and spiritual independence Paul or the magnitude of his historical services to Christianity and development, though the account is not all on the credit side by any mea Among these historical services we count his realization of the independe and originality of the new religion, its liberation from the national bonds Judaism, his practical vindication of its universality, his predominant shar the creation and preservation of the Christian Church, his deliberate comprehensive attempt to create a Christian theology, his vindication of Old Testament as the peculiar heritage of the Christian Church, and creation of a Christian literature of such a character as to lead inevitably the creation of the New Testament. We need not dwell upon these uni services here.

Neither does it answer any purpose to tone down the radical differen between Paul and Jesus. They extend over the whole range of life almos temperament, aptitudes, interests, birth, environment, education, mess and mission. On almost every point they are as different as it is poss for two great religious personalities of the same age and nationality to be, views, outlook, attitude and tasks.

The radical difference in the form of their religious experience accompanied by these other differences, and they serve to make the g between them in religion appear to be greater even than it really Jesus expresses His message and experience almost entirely in thought a language which are almost a direct transcript of the experience itself, in simp ethical terms, in simple human metaphors and pictures—non-technical, no theological so far as language can be so. Though evidence is not lacking th Paul could on occasion also express his experience in the same direct religio terms, yet he has actually and generally interpreted and justified his expe ence of God and Christ in a series of elaborate theological doctrines a

etaphysical speculations and in a philosophy of history, and in such a way s to leave the impression upon many that his theology has become identified his mind with his religion and that his religion is his theology.[1]

We must indeed search very deep if we are to find something which will ally hold these two together in unity within the same spiritual movement. ut I cannot agree that this dualism is final. The difference between them oes not go down to the heart of things. Fundamentally and in the content f their spirit and life they are at one. In both the eschatology of their ewish heritage is developed in the same moral and spiritual direction. They oth reveal that essential combination, co-ordination, and unity of religion nd morality which is characteristic of Christianity. Practically identical so in both is the character of that ethical ideal and appeal which is incor- orated in their religion. Now these are not elements which might have een borrowed by them both from their environment. They are new and esh features in the religion of the age. Paul and Jesus must have dis- overed or developed them on independent parallel lines, or Paul must have erived them from Jesus. When, indeed, we have the patience to strip Paul's eligion of its theological forms and reach the great spiritual realities which ipped his soul, his living experience and personal touch with the divine, we nd ourselves in the presence of the same qualities as we find in the personal eligion of Jesus. The content and quality of their religion is the same—the orious freedom of the child of God, the overflowing joy of the child's un- uestioning trust in the Father, the deep experience of the infinite grace of od, an obedience that never tires, a hope that is never dimmed, a love that never weary. These are the ineradicable marks of the spirit of Jesus. nd when Paul tells us that he saw them in Jesus and got them in and through esus, it is whimsical not to believe him. It is true that the Master reveals em all in a much simpler, purer, more direct and intelligible form than the sciple. But the same spirit, the same faith, the same religious content is vealed in both, though in two very different forms. In the end, therefore, ere is only one Gospel in the New Testament, and it is the Gospel preached Jesus, lived by Jesus, the Gospel which is also Jesus Himself, morally and iritually, the same Gospel expressed in the two very different forms of the od tidings of the gracious reign of God the Father on the one hand, and the od tidings of the Christ Who incorporated it in His person and Whose vine love constraineth.

4. How fully to account for this fundamental unity accompanied by ch radical differences in form and expression and type of experience is, of urse, another matter and of minor importance. And here there ought to inserted a discussion of the so-called " borrowings of Paul " into which I not now enter, except to say that the value of the results must not be judged their origin, whether Jewish or Hellenistic, and that the latter may be as nified and as legitimate a source as the former. With regard to the oblem before us, I can only suggest that *all* the following factors must be ren into consideration :

(1) The originality and independence of Paul. It is very possible that Paul had gone far on the way towards the Christian experience and the Christian conception of religion even before Jesus met him on the road to Damascus.

(2) The overwhelming influence of the teaching and character, the spirit and personality, of Jesus upon Paul. To my mind there can be no doubt with regard to Paul's real knowledge of Jesus—morally and spiritually at any rate. It is another and a less significant question

[1] *Vide* Wrede.

as to how much actual and detailed information about Jesus extern he managed to acquire and how he acquired it ; but even with reg to that I am inclined to think that his knowledge was far larger th we are apt to imagine. In any case the character and spirit b of the Risen Christ and of the pre-existent Son of God in Paul b upon them plainly the marks of Jesus of Nazareth. In this spirit influence of Jesus on Paul what made it possible for Jesus to beco the object of Paul's religion as well as its first subject was the fa that Jesus was not simply the prophet, but also personally the corporation of His Gospel and so personally its living power.

(3) The fact that between Jesus and Paul stand the early disciples mu also not be under-estimated. They must have already at least beg the transformation which was completed by Paul.

(4) Justice must also be done to Wrede's emphasis on the influence Jewish Messianic ideas on the one hand and to Bousset's emphasis c the Hellenistic sources on the other in moulding the complete Pa

(5) Nor finally can the intellectual and theological demands of Paul own nature, on the one hand, and the practical demands of Pau mission to Jews and to Gentiles, on the other, be omitted when w are trying to explain the difference between Paul and Jesus.

So far as explanation and justification are possible for the free movemen of the human spirit these together seem to provide them fairly adequately.

5. The religion of Paul and his contemporaries has, I am afraid, taken almost all our time, but the discussion would not be complete without so attempt at a valuation of the characteristic Pauline expression of Christian for our modern life and thought. That characteristic form is missionary a ethical, but more theological than either, especially in popular estimati I must content myself with a few bare statements and leave the rest to t Conference.

The letters of Paul are all occasional writings which do not provide with the material for reconstructing anything like a system of theology wh can legitimately be called Pauline. What we get is rather a series of exp ments in theological construction used for apologetic and missionary purpos The primary motive at the back of all these experiments is that they atte to interpret, universalize and justify Paul's own religious experience. F the most part they adopt the categories and terms of the time, Jewish a Hellenistic, into the service of the Christian Gospel. Such are terms li salvation, redemption, justification, Lord, Son of God, *etc.* The fact of th sub-Christian origin, as has been said, does not settle the question of th historical or permanent value. Paul is never a mere borrower, and the sta of his mind is upon all he borrowed to a greater or less extent. And sometin the most original of Paul's doctrines are of very little value to us.

The central element in all these doctrines is an interpretation of t Person of Christ as the pre-existent Son of God, Who became incarnate Jesus and redeemed mankind through the Cross from the tyranny of the La Satan, evil spirits, sin, flesh, death and corruption to the fulness of th divine life. What holds all his theological experiments together is the sto of God's work in saving mankind, consisting of the three episodes of (*a*) th eternal Son of God ; (*b*) the humiliation of the Incarnation ; and (*c*) the glo of the Risen Christ. This story is only saved from being a mythology by i *ethical* insistence and by the fact that it is all coloured by the character an spirit of the historical Jesus.

The historical value of these attempts to create a Christian theology ca scarcely be exaggerated. They have permanent value also as a constan

eminder of the need for a contemporary Christian theology and a reminder of he lines upon which such a task should be attempted and of the main roblems which it must face.

Scarcely one of the Pauline terms or doctrines in their New Testament orm can pass without serious challenge to-day or become the starting point or a modern Christian theology or satisfy modern intellectual needs. Neither ustification, nor redemption, nor Logos (of which Paul has the substance hough not the term), nor Christ, nor Son of God, is capable of providing us vith what we need without twisting it out of its New Testament setting and neaning. The most hopeful (because it is the freshest and the least soiled by tradition) is Paul's approach to the identification of Christ with the Holy Spirit, while the easiest to fill with a modern content theologically is his conception of the Lordship of Christ. The situation and the need of our ime is such that we must get behind all Paul's theology to Paul's religious experience and faith—his practical religious attitude towards Jesus—and hen proceed to interpret Jesus through the qualities of His own historical character and personality and through categories which He Himself and nineteen centuries of experience of Him have produced, whether in science or philosophy.

6. The general conclusion of all this is that the definition of the meaning of Christianity to be found in the Pauline period of the early Christian movement, when it is read in the light of the rest of the New Testament and critically examined, comes to us in three strata, with varying degrees of historical authority:

(1) The moral and spiritual qualities of soul and character revealed and incorporated in Jesus Christ personally come to us with the overwhelming authority behind them of all the creative life and experience that produced the New Testament and the Church. They were incorporated fully in Jesus Himself and not simply taught by Him, but they appear also in different forms and degrees throughout the New Testament and they provide the New Testament with its one and only centre of unity and with its universal Gospel.

(2) In all the disciples whose experience is recorded in the New Testament this is always expressed in a *religious* attitude towards Jesus Christ personally—in a religion, that is, of which Jesus is Himself the centre, though His centrality is not always expressed in the same way or in the same terms. The clearest form taken by this religious attitude towards Jesus in our period is Paul's description of Him as the LORD, a description which implied for Paul at least the divine authority, if not the divine nature, of Jesus.

(3) Except in the case of Paul and perhaps of the author of *Hebrews* we have only fragmentary evidence of how the different writers of this period formulated theologically their experience of Jesus and expressed their religious attitude towards Him. There is, however, plenty of evidence that the most characteristic Pauline ideas and doctrines were not shared by his Christian contemporaries. But, in any case, the formulations of even the Apostle Paul come to us only with the authority of his own individual mind or, at most, of a section of the Church, behind them. They also all bear upon them evidently the temporary marks of their age and environment. They can have permanent value only in so far as they are still capable of interpreting and justifying to the modern mind the form of religious experience which is behind them or the varying forms of Christian experience which Christian history from age to age reveals.

III.—THE FOURTH GOSPEL.

By Prof. C. H. Dodd.

For many years the interest of Johannine criticism was too exclusivel focussed upon the point of "historicity." The main question was alway "How far can this gospel be used as trustworthy historical material for th life of Jesus?" The dominant motive underlying the defence of th traditional date and authorship was a feeling that if once it should b admitted that Jesus did not act and speak as this gospel represents Him t have acted and spoken, the book itself would lose value. That defence ha all but broken down. That is not to say that we are obliged to banish th Fourth Gospel altogether from the domain of history. The question o "historicity" is not closed. Indeed, critical students are less inclined to-da than twenty years ago to take the extreme negative position. In one way or another it does appear that a good historical tradition lies behind parts at least of the narrative. But it was a merit of the most negative criticism that it forced us to face the possibility that we are not here dealing with history in any sense, and consequently to ask with more urgency, "What, if that should be so, would be the abiding value of the book?"

In considering this question we are led into a fresh line of criticism, and one which at the present moment is of increasing importance. There is to-day a marked movement away from what the post-war Germans call *Historismus*, that is, the exclusive interest in ultimate historical facts simply as facts. The type of liberal thought which is associated with such names as the honoured name of Harnack embraced with enthusiasm the task of strippin Christianity of every accretion which might be regarded as the husk of th central *Wesen des Christentums*. Its assumption was that this authenti kernel of Christianity might be found in whatever residuum of historical fac about "The Jesus of History" might be salved from the most searchin critical analysis of the Gospels. Recent bio-chemistry has assured us that too rigorous separation of husk from kernel eliminates the vitamins from ou food. Something of the same kind may be true of sacred criticism. Whil we who never went to the ruthless extreme of *Historismus* need not follo Young Germany in its all-too-Teutonic thoroughness of reaction, yet we ma well appreciate the wide-spread tendency to-day, both in Old Testament an in New Testament criticism, to examine with a fresh zest those elements in th literature which the earlier liberalism too readily cast aside as "unhistorical" For we now recognize that such elements are often of the highest value a giving us, not indeed the bare bones of historic fact, but that which histor had become in the life and experience of a later age.

This may serve to give the setting for the view of the Fourth Gospe which I wish to present. Whatever may be the answer to the question o "historicity" in the older sense, at least the Fourth Gospel is a priceless contemporary document of Christian belief and experience in the age to which it belongs—that is, to follow the main trend of critical opinion, not very far on either side of 100 A.D. The very character of the book is such that it can never command our interest primarily by any details of information it may contain regarding the facts of the Life of Jesus. These details may in themselves be of greater or less importance, as criticism may ultimately decide. But in the first place it tells us not what Jesus was on earth, but what He had come to be in the life, thought and experience of His followers. This, as we shall presently see, has in turn a bearing upon our final historical re-construction of "The Jesus of History."

When we speak of the Gospel as representing Christian experience, we do not mean that it represents a purely individual apprehension of Christ. Indeed, in spite of the powerful individuality which elusively but not uncertainly betrays itself to the reader, the Gospel has clearly an impersonal or corporate character, guaranteed indeed by the colophon with which it concludes; "*we* know that his witness is true"; and reflected in the mode of writing at various points. Moreover, it was accepted as an authoritative document, immediately in the province of Asia to which it belonged, and with little delay in the Church at large. It must, therefore, have commended itself to the mind of the Church as an expression of what Christ meant to His people. We may take it, therefore, that behind the Gospel lies a corporate experience of Christ in life and worship.

This element of Christian experience is separable only in the abstract from the thought categories in which it finds expression. They are such as were widely acceptable to thoughtful and religiously-minded men at that period. They needed no explanation for the public to whom the book was addressed. For us they are important as giving to the book its true setting in the history of religion, and as defining the standpoint from which the Evangelist approached the Christian Gospel. The whole vocabulary, and even the style of the book, betray its affinities with mystical thought of the Hellenistic world as we know it from Christian, Jewish and pagan sources. In particular two great concepts are made use of by the Evangelist, which serve to define his religious and philosophical affinities.

(*a*) The Logos. This term was taken by Philo from Rabbinic exegesis of the Old Testament, where *Mêmra*, "The Word," was used in many of those periphrastic locutions by which later Jewish thought tried to avoid the bold anthropomorphisms of the Old Testament, and to do justice to the utter transcendence of the Deity without giving up the Biblical belief in His activity within the world. Philo imported into the term Stoic ideas of a rational principle inherent in the world, without however committing himself to the pure immanentism of that school. As a Jew he could not deny a transcendent God. By superimposing upon his modified Stoicism the Platonic doctrines of transcendent Ideas and of a God somehow interchangeable in thought with the highest and most inclusive of the Ideas, he worked out a doctrine of the Logos, as the uttered Thought of the transcendent God, and at the same time the Idea of Ideas. Philo probably had more influence than is commonly recognized upon the development of the Logos conception, not only in Christianity but in pagan religious thought of a Platonic type, like that of the *Hermetica*. The influence of Platonism as mediated through Philo is evident in the Fourth Gospel. Its world is the world of Plato, in which phenomena are copies or shadows of eternal realities. The true Bread, the true Vine, are in effect Platonic Ideas, and ultimately all such Ideas are summed up in the Logos.

(*b*) The Man. The Fourth Gospel takes over from primitive Christian usage the Aramaizing phrase, "the Son of Man," but the meaning of that phrase is etymologically "The Man"; and it can hardly be an accident that "The Man," Ἄνθρωπος, is a religious concept current in the same kind of circles to which the Logos was familiar. For Philo the First Man is the ideal man, "made in the image of God," referred to in *Genesis* 1, while the man of earth whose creation is described in *Genesis* 2 is empirical humanity, a copy of the archetype. Philo, therefore, knows a Heavenly Man who is, so to speak, the Platonic Idea of humanity. Similarly in the Hermetic tract *Poimandres* Reason (Νοῦς) the Father of all, who is Life and Light, brought forth a Man equal to Himself. To this Man He delivered all His creatures. The Man then descended into the lower sphere and mingled with nature. Hence

man as we know him is of a twofold nature, mortal by reason of his bod immortal by reason of the essential man (διὰ τοῦ οὐσιώδη ἄνθρωπο Ultimately this Man in men ascends to his Father and "enters into God This conception of an archetypal or essential Man is indeed widespread a has many developments in later antiquity. Bultmann has pointed out importance in the newly published Mandæan literature (which represents th religious system of Gnosticism in a specially developed form). He sums u the relation of this conception to the Son of Man of the Gospels in these words "While the figure of the Son of Man in the Synoptic Gospels is manifestl derived from Jewish Apocalyptic, in which it had already lost definite feature in the Fourth Gospel the statements about the Son of Man show full precisely the distinctive features of the Man (Anthropos)-Myth."

I do not mean to imply that the use of these two terms, Logos and Man in the Fourth Gospel, is identical with that in non-Christian literature. Bu it is surely clear that the Fourth Gospel should be placed, in the history o religion, within the setting of Hellenistic religious thought of a Gnostic or neo-Platonic type. But if this is so, does it not indicate a way of approach to this book rather different from that to which we are accustomed? We have commonly thought (ever since the critical movement began) of the Synoptic Gospels as the norm, and we have defined our conception of the Fourth Gospel by a series of contrasts with the Synoptics, regarded as developments or departures from the norm. This inevitably brings into prominence those elements in it which are philosophical, theological, Hellenistic, in one sense non-Christian. But suppose instead we approach it as it may have been approached soon after publication by a reader of the kind to whom it surely was intended to make a special appeal—a reader who shared with the writer that modified Platonism of which we have spoken Such a reader would not be specially impressed with the Logos doctrine a new or important; that he would take for granted; the original Christian elements in the book would attract his attention. We are not here speaking purely hypothetically; for Augustine, himself a neo-Platonist and one wh can be proved to have read certain of our extant Hermetic writings, has le on record precisely what he felt to be the new and compelling thing in th Gospel.

"[I found] some books of the Platonists translated from Greek into Latin and there I read the statement, not indeed put in these identical words, bu demonstrated by many various arguments, that 'In the beginning was th Word, and the Word was with God, and the Word was God.' But tha 'the Word was made flesh and dwelt among us' I did not read there, . . . I was seeking a way to achieve strength sufficient to enjoy Thee. I did no find it until I embraced the Mediator of God and man, the man Christ Jesus . . . who calls and says, 'I am the Way, the Truth, and th Life.' . . . It is one thing to behold the Land of Peace from a wooded height and fail to find the way to it . . . and another thing to treac the road that leads there, made by the care of the heavenly Emperor."[1]

Let us consider what this implies. "John" agrees with other religious thinkers of the time that the Highest Good is eternal life; that eternal life is the knowledge of God; and that God is to be known through the impartation of His Logos. He agrees with them that the Man must ascend where He was before, returning to the Father of all being, and that this ascent is the salvation of humanity. But when a non-Christian Gnostic used such language, he was thinking of some abstract process of "enlightenment," whether by esoteric knowledge or through ritual initiation. For "John", on the other hand, the Logos was made flesh, and "The Man" lived and died as a real

[1] *Confessions*, VII., 9, 18, 21.

man before He ascended to the Father. This means that knowledge of God comes through a Person in history, and the ascent into eternal life is by way of personal relations of faith and love.

From this point of view a higher importance perhaps than some recent criticism has allowed attaches to the chapters which purport to describe the last evening in the Upper Room (13-17). This whole section is introduced by words which indicate very clearly to the instructed reader that he is being shown the eternal Man—" Jesus, knowing that the Father had given Him all things in hand, and that He came from God and was going to God." This leads at once to a symbolic act of awe-inspiring condescension and love on the part of The Man who came from God. Having thus created the atmosphere, the Evangelist gives a picture of loving converse among friends (" I call you not servants ; I have called you friends "), leading up to an intercessory prayer which culminates in the petition " That they may all be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us." Every mystic knows that he has been reading all through these chapters of the way up to union with God which is life eternal ; and this way is described in terms of personal relations. That is part of what is meant by the Word becoming flesh.

Thus eternal life itself is neither abstract knowledge of God through pure reason, nor impersonal mystical absorption in the Absolute. It is being one with God as Christ is one with Him. Consider this in the light of the Evangelist's Platonism. All things within human experience are for the Platonist imperfect shadows of the perfect eternal Ideas. The Evangelist seems to say that this is true even of the religious experience of man. Their communion with God is the shadow or imitation of a perfect communion ; and if you ask where such perfect communion may be found, he replies, In the relation of Christ the Son to God the Father. That relation is perfect, and like all perfect things it is eternal. But as duration in time is (as Plato said) a sort of image of eternity, the temporary sojourn of Jesus among men provides an image of the eternal Father-Son relation. Every act of His life was luminous with the eternal life, and in His dying The Man was exalted (" the Son of Man shall be lifted up "). He came from God and returned to God, but while He was here He imparted to men the secret of that divine life that was in Him, and that life was—love. " God is love and he who abides in love abides in God." That is not in the Fourth Gospel *totidem verbis*, but it is a truly Johannine description of the kind of union with God that Jesus offered to men. He kindled in them those affections and dispositions through which the divine nature, which is love, is given to them, so that, being born anew, they know God and have eternal life. The world in which He lived is, for those who have His secret, sacramental of His presence ; in bread and wine, in light and water, men touch the centre of life and find it not an abstract idea, but—Jesus Christ.

The ideas here touched upon could be greatly elaborated out of this Gospel, and ought to be so elaborated, if time permitted. But I believe what I have said lies along the line towards an apprehension of what was central to this writer's intention. And I would observe that as a description of Christian experience, as it came to men with an instinct for religion stirred but not satisfied by the best religious thought of the time, it stands supreme upon its own ground, independently of questions of " historicity " in the narrower sense.

Nevertheless we must raise the question, What has all this to do with " the Jesus of History " ? Has the Christology of the Fourth Gospel any basis at all in the words of Jesus or in the actual facts of His life ? I would observe that when the problem of the Fourth Gospel is approached in the

way I have suggested—not from the Synoptics, but by way of Philo and ti Gnostics, the question of the Christology takes on a somewhat differe aspect. We are not concerned to show that the metaphysical conception like Logos and Anthropos, which the author may have brought with him int Christianity, are historically traceable to Jesus. We have to ask how fa Jesus as a historic personage is truly represented by the Johannine conceptio of Him as revealing in His own life and death the ideal, perfect, and therefor eternal, relation of man to God, as Son to Father.

Now we might proceed to answer this question by an examination o particular passages in the Synoptic Gospels wherein Jesus is represented a using language which seems to claim for Him a unique relation to God and t man. Thus there is the famous passage, "None knows the Son but the Father,and none knows the Father but the Son." The language is as truly mystical as that of the Fourth Gospel, and it may well be taken as implying that Jesus was conscious of possessing just that perfection of knowledge of God, and therefore of eternal life, which the Fourth Gospel attributes to Him. Criticism is uncertain about the authenticity of that passage. Yet it occurs in what is otherwise actually our best source for the teaching of Jesus, namely, "Q"; and it is supported *pro tanto* by passages in *Mark* which represent Jesus as conscious of Sonship to God. My own feeling is that its genuineness would never have been questioned if it had not happened to coincide so closely with the language of the Church's faith. But are we to lay down the canon that *no* utterance of Jesus is to be accepted, on any evidence, if it corroborates the Creeds? Again, there are those enigmatic passages where Jesus speaks of Himself as Son of Man. Here again criticism is doubtful. Did Jesus really use the term at all? If so, did He speak of Himself or of another? If of Himself, in what sense did He use it? There is here matter for a volume. I would once again simply place on record my own inclination to the view that it is unsound and wholly subjective criticism that would deny Jesus's application of the title to Himself; and that the Fourth Gospel is at least as likely to give us a clue to His meaning as obscure apocalypses. I suspect that a quite unhistorical exaggeration of the influence of *Enoch* has led us along a false track.

But this is a line of thought which cannot profitably be followed in a brief paper. I will rather commend to you another approach to the question I have raised. All detailed questions of criticism apart, all our sources agree that the impression made by Jesus was such that within a few years of His death, if not in His lifetime, men were applying to Him the most august titles their religious vocabulary afforded, often, it may be, with but little attempt at a precise definition of their meaning. The Synoptic Gospels themselves, to which appeal is most often made in support of a purely humanitarian interpretation of Jesus, are permeated with Christology, and no attempt to eliminate it leaves us with anything that we can regard seriously as a document for the historian. Either the Gospels are wholly mythical—and that theory has not succeeded in commending itself to balanced historians—or the Figure they present did actually produce this extraordinary impression, which they inadequately try to reproduce. In that impression there is an unresolved tension of opposites. On the one hand, Jesus is shown as accessible, kindly, humorous, tolerant, the companion of publicans, the friend of children, the acute critic, the trenchant debater—a man among men. On the other hand, He is aloof, incomprehensible, suddenly saying and doing things that leave even His best friends gasping with bewilderment, and creating a feeling of awe, almost of terror, in most diverse types of mind. The Synoptic writers cannot give any adequate account of this side of His personality, except in the sustained tone of naïve wonder in which they tell the story.

Their tendency to heighten the miraculous is a commonplace with critics, but we must not miss the most important significance of that tendency. The Evangelists are trying to reproduce in the reader that non-rational feeling of awe which accompanied the appearance of Jesus. Notably in His passion and death there must have been something to the last degree awe-inspiring, not wholly accounted for in the narrative, though symbolized by the darkness, the earthquake, the rending veil of the Temple. For the rest, they attempt to convey the impression He produced through traditional Messianic categories and through an eschatology in which He is the central figure. Essentially, they leave us with a sense that when they had done their best with the story there was something mysterious and tremendous that baffled them.

Again, outside the Synoptic Gospels we have early and continuous evidence, not indeed concerning the life and personality of "The Jesus of History," but concerning the effect He produced in history. He did initiate a new kind of communion with God, and His life and death did make a new departure in the religious experience of mankind. To this our earliest witness is Paul. His first extant letter was written about twenty years after the death of Jesus, and there already the epoch-making significance of His life and death is clear. Further, Paul appeals to the Gospel he had preached at a much earlier date than that, and always assumes that in essentials it was one with that preached by Peter and the rest. Paul himself came into Christianity within a few years, possibly even within a few months, of the crucifixion. The Christianity which drew him into its circle was permeated with the sense of a New Age initiated by Jesus. The expressions used are drawn from Jewish eschatology; but what is the experience which forced him to say that the "Age to Come" *had* come? The Pauline Epistles, with such writings as 1 *Peter* and *Hebrews*, bear testimony to the reality of what Jesus had actually achieved in history, by the creation of a new order of religious life. We have a whole generation of such witness before the Synoptic Gospels came to be written. They would never have been written but for the conviction that the coming of Jesus had re-made history. Yet when they have told their tale we feel that a whole range of essential facts remains untold, or only half-told. The Fourth Gospel is concerned with those half-told facts. They are of a kind that can only be presented symbolically, and they demand adequate thought-symbols. The mainly eschatological categories of the primitive Church proved inadequate. The Fourth Gospel, boldly abandoning eschatology, and moving from Jewish to universal categories, provides more adequate symbols and gives in its picture of Christ the Son of God a generalized rendering of that in Jesus which eluded direct description while it was supremely important in His historic achievement.

WHAT IS CHRISTIAN EXPERIENCE?

I.—CONGREGATIONALISM AND MODERNISM.

By Prof. N. Micklem.

I.—The Basis of Church Membership.

The problems set for to-day's discussion are largely met if we can define what we suppose we may legitimately expect and demand from young Church members.

In the Roman Church baptism and confirmation are required, together with faith and obedience. By faith is meant assent, conscious or implicit, to the

dogmas of the Church. By obedience is meant obligatory attendance a Mass, confession, fasting, *etc.*

In historic Protestantism baptism was required, and in some case confirmation, together with attendance at the Lord's Supper, implic acceptance of the Church's dogmas, some felt experience of salvatio and a desire to render obedience to Jesus Christ.

The tendency to-day is to lay small stress upon baptism, to make attenc ance at the Lord's Supper something less than obligatory, to draw a dis tinction between dogma and religion and to require only the latter, t emphasize the varieties of religious experience and thus to deny the necessit of any particular felt experience of salvation, but to insist upon an expresse desire, not manifestly contradicted in life, to follow Jesus Christ and upo a personal allegiance to Him.

The old Protestant and the Roman attitude differ in that Protestants demanded far more in the way of emotional or personal experience and of ethics. They agree in so far as both presuppose instruction and demand an assent to dogma. The difference between the old Protestant view and the new may be summed up in a phrase: in the old days a Church member was primarily a "believer"; to-day he is primarily a "disciple." To-day, then, the emphasis is rather upon the ethical than upon the intellectual or emotional side of Christianity, and upon growth rather than attainment. The young people who come forward for Church membership to-day often admit that at theology they are quite at sea; in particular the doctrine of the Divinity of Christ and the old phrases about Redemption are of little meaning to them. But they are straightforward, keen, and idealistic they look to Christ as their pattern and inspiration, and they desire to do as much good with their lives as possible. On such terms we normally accept them—and hint, perhaps, that they will be very useful as teachers in the Sunday School.

This creates a new situation, as indeed it is the outcome of a new situation. Catholic children are schooled in thought and emotion from their earliest years; Protestant children likewise through home and Church were once grounded in the knowledge of the Bible and in the plan of salvation. Neither in Catholicism nor in the old Protestantism have young people been admitted to full membership on a basis of hero worship and idealism and without assent to dogma.

Thus we find in our Churches an increasing number who in their earlier years have sincere and noble enthusiasms and who neither then nor later know what they believe nor what they are supposed to believe.

II.—Creed and Dogma.

Creeds, we argue, are no guarantee of orthodoxy, and the profession of a creed is no guarantee of a living faith. This is true. But until some fifty years ago we enjoyed the possession of an imposing, comprehensive, and generally accepted theology, and the authority of the holy Scriptures was unquestioned. To-day we have no systematic theology which we accept; we have no creed to which we are committed; we proclaim no dogmas; and the authority of the Bible is very greatly shaken. With what Gospel are we left? and what is its basis?

The old theologies are gone never to return; the Bible is gone as an external and infallible authority; such is our deliverance. But with our old props taken away, we "fluctuate without term or scope"; we are in great danger of subjectivism, "Quakerism," eclectic sentimentalism. That is the way of disintegration.

My contention is that an undogmatic Christianity is a contradiction in erms. It is true that there may be individuals who seem truly to have ie Christian spirit and who seem to have no fixed and intelligible beliefs, ut what is possible for individuals in a community is not possible for the ommunity as a whole. The Christian Church is built not on reason but on ogma. The Christian faith is a Gospel, not an argument; in every age must have its philosophers and apologists, but the Christian faith is not a ystem of thought but an interpretation of historic facts and living exper- nces; it is apocalyptic rather than systematic. I distinguish between ogma and theology.[1] Theology belongs to the sphere of *doxa* rather than *dogma*. "I refuse to believe that as no one cometh to the Father but y the Son, so no one cometh to the Son save by Aristotle. If you put nother philosopher in the place of Aristotle, my objection remains the me."[2] The Church is not based upon theology but it is based upon ogma; by dogma I mean "a not altogether inadequate and not mislead- g symbol of a truth which cannot be accurately defined in words nor mpletely understood by the intellect but only apprehended by faith. aith is the assent of the whole personality—mind, feeling and will—to a uth of intuition; it is thus not primarily a logical process but it cannot be conflict with reason."[3] Theologies come and go, but historic Christianity as always been based upon the dogma of Jesus Christ as our Divine Redeemer, ie Son of God.[4]

I do not wish to appear to disparage theology. It is the duty of the hurch in every age to interpret its message as systematically as it can the language of the age. I believe that to-day we are well on the way a "restatement" in personal terms which will have a quality of finality out it which could not be ascribed to earlier systems that used the nguage not of personal relationships but of the law-courts or of transient etaphysical systems. But the Church is not based upon, and our churches nnot be committed to, a particular theology. How utterly different, for stance, is the theological attitude of four such modern thinkers as Vladimir loviev, Wilhelm Herrmann, Louis Latherthonnière and John Oman! l these thinkers have attempted to express in systematic or comprehensible rm the pre-suppositions of the Christian experience, which experience is e basis of the Church and when stated in language constitutes what I ll the fundamental dogma of Christianity; a theology that does not urt from the experience-dogma is not decisively Christian. An experience at is a mere feeling-state without intellectual content is less than human; t the intellectual content of the Christian experience is only expressible symbolic terms.[5] The Church is based on an experience which may be pressed in the form of the dogma that Jesus Christ is our Divine Redeemer, e Son of God.

[1] See my article on "Radicalism and Fundamentalism" in The *Congregational uarterly*, July, 1927.

[2] le Roy, *Qu'est-ce que le dogme?* p. 70 (Ed. 6. Paris, 1907).

[3] *Congregational Quarterly, ib.*

[4] It is impossible within the limits of this paper to discuss the question how far dogmas and institutions of the Christian Church are consonant with the teaching ts Founder. By "historic Christianity" I mean the religion that first appears in Pauline Epistles and the story of which we can more or less accurately trace to the sent day.

[5] The philosophy of the Christian religion must, to-day, be a philosophy of values; Christian experience involves a world of values, but symbolic language is needful xpress those events in time and those experiences arising from them which it is the of philosophy to translate into the language of thought and idea.

That dogma is, on the one hand, not irrational; on the other, it is demonstrable; it is apprehended by faith alone. I do not insist u this particular form of words; the words are inadequate, symboli mythical.[1] The incarnation of the Son of God is the Christian myste we apprehend it perhaps; we proclaim it, but we do not comprehend it explain it. I make no doubt that in the old-fashioned view of Cong gationalism the Church consists of those who hold this faith and of th only. To-day we admit into Church membership and, if I mistake n into our ministry, some to whom these words are almost meaningless. C gregationalism, and modern Protestantism generally, becoming undogmat are in serious danger of disintegration through the presentation of a vag and sentimental religiosity without justice, without judgment, without soul-shattering mercy, without a Redeemer and without God.[2]

The Church is based upon the faith in Jesus Christ as the Divi Redeemer, the Son of God. It follows, therefore, either that this fait this dogma, must be accepted by all the members of the Church or th we must make a distinction like that between the clergy and the lait There seems no way out of that dilemma.

III.—The Seat of Authority.

Where then do we find the seat of authority? Certainly not in a dogmatic system, for we have none. No longer in the Bible: the O Testament we treat, in fact, as Jewish, not Christian Scriptures; the Pauli epistles are no longer our sure armoury and defence. That Paul had inkling of the theology of Calvin is now clear to us; but was he even sound the Sacraments? That is one of the burning issues of New Testam scholarship to-day; and if it were proved that the Apostle was a sacram tarian at heart, I do not believe that my Congregational brethren wo follow him in that!

The cry to-day is away from theology, even away from Paul, and ba to the Gospels, back to the "Jesus of History"; He at any rate is authority. But which Jesus? There are at least half-a-dozen mutua contradictory pictures of Jesus before the public to-day, each with its co petent sponsor, each claiming to be drawn from the Gospel narrativ How can we decide between them? How far can we trust the Gospels? Sa Unamuno, "This Word which became flesh died after his Passion, after Agony, and the Word became Letter. If you prefer it, the flesh beca skeleton, the word became dogma. . . . The Reformation sought recover life by means of the letter, and it finishes by dissolving the lett For critical scholarship (*le libre-examen*) is the death of the letter."[3] Y it looks as if the modern critical method which Protestantism initiated a to which Protestantism is committed will finish Protestantism by renderi insecure its last stronghold in the Gospels. The "Back to Jesus" mo ment has in some respects proved disastrous; we go back, but Him w cannot find with certainty.

Thwarted at every turn we fall back upon inward certitude and t authority of personal experience, and launch out upon the perilous a uncharted sea of mysticism and subjectivism. One man has a vision

[1] The Christian creed is, I admit, in a sense a myth and indefensible as a statemen of literal or scientific accuracy; it is, however, only in the language of poetry, symbolism or myth that we can express our deepest and surest intuitions.

[2] See Dale, *The Evangelical Revival*, pp. 161ff.

[3] *L'Agonie du Christianisme*, pp. 17, 48.

hrist, another of Our Lady of Sorrows, another of the Enlightened One, ıe Buddha, another of Krishna. One man is inwardly persuaded that the ible is inerrant, another that the Pope is infallible; I believe that some ho read papers at conferences even believe that they themselves are fallible! There is a vast difference between what I *feel*, and what *is*.

I would not appear to belittle religious and personal experience. We ın have no real religion that is not personally felt and apprehended; ut mere personal conviction is no guarantee of truth. The truths of reli- on must ultimately be necessary, universal and self-authenticating.[1]

The "back to Jesus" movement, as I have said, has had some dis- trous results, for by our now accepted critical methods scholars and terary men have presented us with discordant pictures of Jesus, and ıe "Jesus of History" seems to mean little more than the Jesus of our vn bias and predilection. In religion as a whole there is no final and fallible authority except God Himself, as in science there is no final authority xcept the facts; but for the Jesus of the Church's faith the authority is not rimarily the Gospels which are open to various interpretations, but the hurch itself.

The Church is older than the Gospels; by the Church I mean here the hristian community. The portrait of Jesus given us in the Gospels is the esus of the Church's faith.[2]

There are cases on record, few but significant, where men have "come) Christ" in the Christian and evangelical sense through the reading of ıe Gospels alone and without contact with any living Christian; many ı the other hand have minutely scrutinized the Gospels without ever coming to Christ" at all. It is normally true, though it sounds paradoxical, ıat we do not find the Christ of the Christian faith in the Gospels until we ıve first found Him through the Church, the Christian community. If man has the Christian experience he finds in the Gospels the Christ he ready knows; if he has not the Christian experience, he often or generally ıds the Gospels incredible, or he selects some elements from the Gospels ıd calls his construction "the Jesus of History" or "The Story Behind e Gospels."[3] It is the living Church rather than the Gospels that is the positary of the Christian faith. The Catholics are right in this, though we ffer *toto cælo* from them in their conception of the Church.

Our authority is our personal consent to the faith of the Church as it mes to us through the Christian community and is for us corroborated the Gospels.[4]

[1] This must not be taken to mean that the truths of religion must necessarily obvious to all men at every stage of personal development, but the truths of religion ıst have the same objectivity (as well as the same inwardness) as the truths of thetics. See further my article "die Idee der Religion und die Idee der Kirche," in *ıst und Wahrheit* (April, 1927).

[2] Faith is used in this paper, as in the New Testament, in two senses; "the ;us of the Church's faith" is the portrait of Jesus as conceived by the Church in its of self-dedication to Him—*fides qua creditur*; "the faith of the Church" in the se of "the faith once delivered to the saints" is dogma as here defined—*fides quæ ıditur*; but the two are not ultimately separated, for it is to Christ as the Son of God, Divine Redeemer, that the Christian commits himself by an act of faith.

[3] I do not mean to stigmatize in particular the books bearing these names.

[4] It is impossible for me in the space at my disposal adequately to define and ound this thesis, but I shall not be greatly misunderstood if "the Christian commun- " is taken as equivalent to the general consensus of believers, and if "the pels" are taken as equivalent to the general drift and consensus of the four angelists.

IV.—Evolution and Apocalypse.

Finally, it is a sure instinct which has led the Fundamentalists to fas upon the doctrine of evolution as the great enemy. With the doctrine evolution, better called epigenesis, as a fruitful hypothesis in the vitalis sciences we can have no conceivable quarrel; but evolution has beco a category of thought, a way of looking at things, which we have come apply unconsciously and indiscriminately in all ranges of thought a activity. If we manage to avoid "that faith in a mechanical and rectiline advance of the human race which so many people still hold naïvely, imagini themselves to be evolutionists,"[1] we at least tend to think of all things terms of slow progress and gradual development. This modern attitude a temper of mind makes the New Testament and the theology of histor Christianity extraordinarily remote from us. For the moment we must b content with a single illustration of this.

It was not unusual in old days for a Christian to speak of himself a having been born on such and such a day and reborn on another equall definite day. No doubt many perils of hypocrisy and self-deception underla the old insistence upon conversion, and we should not like it to be though that we really lay less stress upon conversion than our fathers; but a least we emphasize far more than they did the long and gradual proces which leads up to conversion, and we think of conversion rather in biologica than catastrophic terms.

No doubt we have justification for this; but beyond question the lang age of the New Testament about Christians is thoroughly eschatologica Christians are they who have received the Holy Spirit, they who are in Chris they who have been born again, they who have passed out of darkness in light, out of death into life; they are not perfect but emphatically th are *arrivés*; they have received the supernatural life; they have, in lat phrase, renounced the devil with his pomp and angels; they have put on t Lord Jesus Christ; the great change has come for them; the judgme henceforth has no terrors, and death is but the translation into that heaven world to which already they belong.

Such were the men and women who at Church Meeting were co petent to settle the affairs of the Church, appoint their minister and ta responsibility for the doctrine of the Church. We have always be laughed at as Quixotic, if not Pharisaical and presumptive, by Anglica and Catholics. They regard themselves as practical and realistic. Su language as this of the New Testament is, they say, obviously not applica to the generality of Christians to-day even in our Churches. The Churc therefore, must be organized on practical lines, administered by officia and subjected to creeds and constitutions.

"Whether our traditional usages are retained or abandoned," sa Dale on this question,[2] "the most determined resistance should be offere to any movement which imperils the great truth that the Church is a super natural society composed of persons who, in response to their faith in Christ are regenerate of the Holy Spirit." If we are admitting into Church member ship and even into the ministry people to whom we should not apply th language of the New Testament, our whole Congregational polity falls to th ground; we become a religious club.

I agree that we are right to lay more stress on the ethical than the intel lectual element in the Christianity of those who are accepted for member ship; I agree that neither theology nor a catastrophic conversion should

[1] Irving Babbitt, *Modern French Criticism*, p. 11.

[2] *Essays and Addresses*, p. 139.

be required of them. Where a Church through its preaching and life is clearly and consistently proclaiming the Christian faith in Jesus Christ, the Incarnate Son of God, the Redeemer, there is not much fear that any will be drawn to membership who are not in the way of entering into the fuller understanding of this faith. But where this faith is not clearly and triumphantly proclaimed, the way is open to disintegration and decay.

The conclusion of the whole matter is plain. As against the Fundamentalists the Modernists are entirely justified in their repudiation of the old theologies and their determination to re-state Christian truth in modern terms. But, on the other hand, through the rejection of the old theologies and through the dubieties introduced by Biblical criticism, we are in no small danger of becoming undogmatic. I hope I have made clear what I mean by dogma. The Christian experience is not possible in separation from the Christian dogma.

Christianity is not the mere emotion-experience of Christians; it is an historic faith, being based upon certain facts of history. But historic facts as such are not religious; they become religious facts only in the interpretation placed upon them through the evoking of our personality. The historic facts upon which Christianity is based are the symbols through which God speaks to us personally, through which He illuminates the meaning of personal life. External facts can be defined, but from the nature of the case God's Word to us through the symbols cannot be definable (there can therefore be no dogma in the old sense of the term); but, while God's Word cannot be defined, it is not indefinite; it constitutes the Christian dogma; it is summed up in the assertion, poetical or mythical in form but definite in content, that Jesus Christ is the incarnate Son of God, the divine Redeemer. By this assertion Christianity stands or falls. A feeble and half-hearted assertion is no use; the dogma is either true or false; this is the fundamental issue.

Postscript.

I can reduce to three brief propositions the chief criticisms which I now desire to make upon this paper written some three or four months ago:

1. I have made the problem needlessly difficult by accepting the formulation of it propounded by le Roy in his famous *Qu'est ce que le dogme?*

2. I have laid undue stress upon a particular formulation of what I have called the fundamental dogma of Christianity, but a doctrine of the significance of Christ is fundamental because it alone can define and expound the Christian thought of God.

3. It is true that all our records of Jesus Christ are the work of believers, but the picture of Him in the Gospels is not only coloured but discoloured by the theology of the Church, and I am much more impressed than I was with the possibility of getting "behind the Gospels" in a way that is not arbitrary, but scientific and religiously necessary. N.M.

II

By The Rev. T. Rhondda Williams.

The phrase is so often used, and so much is claimed for it, and built upon it, that it is necessary to clarify our minds as to its meaning. Does Christian experience mean that we can now establish contact with the Jesus who lived in Palestine nineteen centuries ago? That we can get unmistakable personal communication with Him? I venture to think that very few Christian people

would claim this, if closely pressed. Let us understand what the claim would be: that we can know in our religious experience the activity of Jesus as distinguished from that of God or of the Divine Spirit.

I have only met one Christian who made that claim when we came to close quarters, and he could give me no account whatever of what the distinguishing experience was. The same man also assured me that he had been aware of the personal impact of his mother's spirit upon his own since her death. Do the two statements belong to the same class? I do not deny the possibility of communications with spirits in the unseen—I know nothing about it. I only want to know whether that is what is meant by communion with the living Christ, or by being conscious that He, the individual, is now mediating something to us from God. Certain it is that the majority who use the phrase "Christian experience" would not make any such claim; they could not say that they knew in themselves experiences directly attributable to the present activity of Jesus, as distinguished from God or the Spirit.

Dr. Dale spoke of Christ as being present in the community of believers "as one of them." I am unable to attach any meaning to that phrase except a spiritualistic one; admit spiritualism, and then Paul or any other saint may also be present. Is there a Christian experience of the presence with us of the individual Jesus in that sense? I maintain that in the great majority of Christians there is not. When a prominent minister some time ago asserted that he knew Jesus as Jesus now, that Jesus dwelt with him day by day and guided him, the average Christian asked: "What does he mean?" and that shows that such an experience is not the common Christian experience. Those who again and again have said in their prayers to Christ that where two or three were gathered together He was there in the midst are quite puzzled by testimony of this kind. The person who is not puzzled at all is the spiritualist. I knew once the case of a lady who positively asserted that she had seen Jesus at a séance, and that she had no use for Him. This sort of experience, even if it represents a fact, not a theory, is not the Christian experience.

In *The Living Christ and the Four Gospels*—a book that made a great stir when it was published—Dale says: "Men of every description have discovered that when they speak to Christ they do not speak into the air, but that He answers them, gives them peace of conscience, strength for suffering and for righteousness, and the immediate knowledge of God." He denies that this is an *inference* from their experience, and asserts that it is *given* in experience. But now, is it not true that peace of conscience, and strength for suffering and for righteousness were real experiences in Old Testament times? Did not the prophets have these experiences and would they not say that they came direct from God? Does the reality of blessing which the Roman Catholic undoubtedly receives make valid his interpretation that he received it through the mediation of the Virgin Mary? If Luther attributes one experience to the presence of the personal Jesus, and another to the presence of the personal devil, must the former be unquestioned, while the latter is debatable? Or is it not the fact that Luther is in each case interpreting experience? Dale denied that a Mohammedan could have any knowledge from experience of Mohammed, but held that a Christian could of Christ. That, however, is only an assertion. He gave no intimation of how we can distinguish Christ from God in spiritual experience, and more than once he lost his own explicit contention by interchanging the words "God" and "Christ," and also the terms "religious consciousness" and "Christian consciousness."

Dr. Garvie, in his book *The Ritschlian Theology* says; "While we know Christ present and operative, the content we give to His personality and

activity must be derived from the history of His earthly life." But what does knowing Christ "present and operative" mean if all the content must be filled in from the past? Before the content is filled in from history, what is it that we know? Presence and operation must surely involve some character, and if the character is to be filled entirely from past history, then the present knowing is reduced to emptiness, which is a contradiction. Is it the case that we are experiencing certain religious powers, certain strong spiritual emotions, and when we read the story of Jesus, we find the same at work there, and then say: this is Jesus in us? If so, this is our theory of our present experience.

Another theory is quite possible, and has indeed been adopted by many, *viz.*, that the God Who wrought in Jesus works also in us. So, while some would attribute their experience to the living Christ, others would attribute the same experience to the living God. Can anyone pretend that the question is settled in the experience itself? The fact that a man, at any time since Jesus lived, possessed a faith and spirit like those of Jesus, or had any spiritual possession in common with Him, is no more proof that it is Jesus the individual who is acting upon that man from the unseen, giving him the experience, than the fact that the qualities a man has in common with Cromwell proves that Cromwell is acting upon him. And if for an individual in this statement we substitute millions of individuals, comprising the Christian Church of all ages, it is still impossible for experience, in those Christians who do not admit spiritualism, to identify the present action of the individual Jesus. When they speak of it as the presence of the living Christ, they are really interpreting. The interpretation may be valid, but being an interpretation it must not be put beyond question as a matter of immediate experience. So by Christian experience I do not mean personal communication with the individual Jesus now. If that were the meaning of the phrase I should have to admit that I have no Christian experience. I do believe that Jesus is acting upon us from the unseen, that all the good spirits are helping, but I cannot pick out specific experiences and trace them to individual sources.

Another meaning of the phrase may be that Christian experience is that religious experience which has been made possible through Christian history from Jesus downward; the religious experience enriched by that development, and now interpreted in its terms. Here it comes into relation with history, but what sort of relation? If we spoke of English experience we should mean, I suppose, human experience as fed and moulded by the ideas and events of English history, and the general character of the English people. The experience of an Englishman in the twentieth century is conditioned by the English development of the past. If our history had been different, our experience would have been different. So, too, Christian experience is conditioned by the Christian development, and is different, in certain elements, from the Buddhist and Mohammedan experience, just as the English is different from the French, or German, or Chinese. In a sense no one can live in Christendom without having some measure of Christian experience, *i.e.*, experience of life as affected by the whole Christian development. If Christianity had never come our way, we should, being men, have had religious experience, but it is historical Christianity that makes our religious experience Christian.

The contention that Christian experience is independent of history must be understood in a very limited way. It only means that this experience does not depend upon the historicity of some particular set of alleged facts. No religion can be independent of the history of its own manifestations. Granted that religion is, as some say, the poetry of life which transforms and glorifies the commonplace, once it does that for anyone it has become history,

and that history must be very precious to any one else who gets or wants to get such experience. The Christianity which did not make history would be no Christianity at all. Once it has made history, that history becomes a factor in the making of further experience. To cut ourselves off in any degree from the heritage of history would not be the enrichment but the impoverishment of personal religion. We cannot get our experiences in a vacuum; they are more or less conditioned by history. Religion, surely, is always making facts, and cannot be independent of the facts it has made. The only way to know that it is a poetic, idealizing, and glorifying power is through the fact that such idealizing and glorifying has been actually done. The accumulation of these facts is its historical testimony, and they become food for the soul, means and material for further experience of the same power. To say that myth and legend are as good as, or even better than, facts is to forget that they are no good at all until they produce facts, and these facts, once produced, are the best symbols of the power that produced them. The history of Christianity, the fact that divine power of the Christ-kind has been actually manifested in the lives of men, age after age, is an invaluable source of Christian experience. We are not sufficient unto ourselves in the power of realizing God. It is only " with all the saints " that we can know the height and the depth of His love. It is in the richness of all the facts that we realize our deeper selves and God.

A mystical experience of God should make us more eager for history, not less so—the history of that same experience in actual life, the facts in which that experience has been expressed. Professor Rufus Jones says: " The greatest danger from mysticism is just this of becoming relatively detached from the experience of the race, the illumination of the great revealers of the past. Religion and morality are the consummate gains of the travail of the ages, and no person can cut loose from the spiritual group-life in which he is rooted without entailing serious loss. To sever one's roots in history and in the slowly-gathered contents of religious faith, to build all inward, and to have no life but what comes pure by the inward way, is to suffer shrinkage, and to run the tremendous risk of ending in moral and spiritual bankruptcy, with only vagaries and caprices for assets. Mystical religion, instead of making the soul independent of Christ, and of earlier revelations, rather insists that every hint of the divine meaning that has come in any age, through any person is precious, and that the supreme unveiling of the nature and character of God, the highest exhibition of the range and scope of human possibility in the person of Jesus Christ, is unspeakably important for any one whose main concern is to be a son of God. This religion of first-hand experience is not a substitute for Christianity; it is Christianity alive and vocal in personal and in individual love."

It is often said that theology is an attempt to formulate the meaning of religious experience. That no doubt is true, but it is not the whole truth about theology. Theology is also a great factor in determining what the religious experience will be. A man's beliefs will have very much to do with producing experience. And also with preventing experience. A devout Roman Catholic kneeling before the image of the Virgin would have a very different experience from that which a member of the Protestant Alliance would have in the same position, if you could get him there. There are Catholics whose thought-forms would prevent them from experiencing God in a Protestant Church, and there are Protestants who could not experience God in a Catholic Church. Dr. Major says " that sacramental experience differs for different persons, and is determined by the sacramental faith of the communicants; the doctrine believed determines the nature of the experience." There is no such thing as experience *per se*, experience entirely apart

om our ideas, our thoughts, our beliefs. We can get no experience without
ır reaction upon the objective material. By the time we know any fact
bout the universe it is partly of our making. No revelation could be made to
n empty mind, and therefore any revelation that is made bears in itself a
ontribution from us. We have never yet gone into any experience without
arrying something with us that partly determined the experience. This is
hy there can be so many varieties even of Christian experience. The facts
f Christian history appear to different men in different lights, are seen from
ifferent angles, and appeal to them in different ways. There should be no
ttempt to standardize Christian experience. A man who is not Paul should
ot expect to have Paul's experience. To have John Bunyan's experience one
ould have to have John Bunyan's temperament, beliefs, environment, which
s impossible. Differences of temperament, of education, of mental make-up
ill be sure to produce variety of reaction to Christian Truth. Christ cannot
ıean exactly the same thing to any two men, because no two men are exactly
like. In days gone by, the Church tried too much to standardize Christian
xperience, and even to make a certain type of experience a condition of Church
ıembership. We have fortunately abandoned this.

I have spoken of Christian experience as the religious experience which
as been made possible through Christian history, from Jesus downward.
et me speak of it now for a moment as that experience interpreted in terms of
hristianity. The adolescent passing into manhood goes through a growth-
risis, and experiences a great change. If the adolescent is brought up
eligiously, this will be called "conversion." If the religion in which
e is brought up is the Christian religion, the change will be inter-
reted in Christian terms. The youth undergoing a similar change
ould interpret it in Mohammedan terms, if he had had a Moham-
ıedan training. The case is similar with the experience of later life—
is interpreted by, and even takes its form from, the tradition and the
nvironment. When the Old Testament prophet felt the power of the
ıvisible, he said: "The spirit of the Lord God is upon me." When Paul
elt it, he said: "Christ liveth in me." Dr. Fairbairn in India described to a
Iindu pundit what Christ had done for him, and the pundit said; "That is
hat Krishna has done for me." Each was interpreting his experience in the
erms of his traditional religion.

A very serious question for us now is, how far these traditional terms will
erve us to describe the realities of experience to-day. So much has come into
ır life of late which is not traditional Christianity—so much knowledge
hich is not consistent with some of the old Christian doctrines, inconsistent
ıdeed with the whole frame-work of the old theology. The historical Fall of
ıan, and the scheme of redemption dependent upon it, because made to meet
, are no longer believable things to vast numbers of earnest and religiously-
inded people. And even the terms "sin" and "salvation," although they
ill correspond to realities, are not the best words to describe those realities
) modern minds. Dr. Kirsopp Lake in his *Landmarks of Early Christianity*
ys: "The modern man does not believe in any form of salvation known to
ıcient Christianity. He does believe that so long as life lasts, and he does
ot know of any limits to its duration, good and evil are realities, and those
ho do good, and are good, achieve life of increasingly higher and higher
)tentialities. If anything were gained in practical life by calling this
alvation' it would be right and wise so to do, but in fact it is disastrous,
r it obscures thought and confuses language."

There is no doubt that when we talk to many men to-day who know the
d theology about the necessity of being saved, whatever we may mean by
e word, they take us to be involved in the old idea of escape from wrath in

the future judgment, or some magical change of a man's nature from being mortal being to being a child of the eternal God. They have no use for the ideas. They do not believe them to be true. We might indeed use the tern " sin " and " salvation " and be quite modern in our conceptions of them, bu they would always connect them with a system of theology which is no longe real to them. And the question for the preacher, therefore, is how to b effective, how to bring his truth home. He must consider the state of min of the person to whom he speaks. If we are to appeal to that large numbe who no longer accept the traditional forms of Christianity, and also to th younger generation which does not even know the traditional language o theology, we must find words in which we can get the essential truth o Christianity home to them. The man who will not listen to you talking about salvation will still listen to you if you talk about goodness, and the man who turns a deaf ear to the word " sin " may be quite sensitive to the words " evil " and " wrong." The man who preaches to-day on the need of being convicted of sin, the need for people to look into themselves, and see how wicked they are, will preach to an enormous number of deaf ears. And when the ears are not deaf he may excite a revolt, and produce the very opposite effect to that which he desires. The presentation of the ideal life is much more likely to produce a sense of imperfection and shortcoming than any direct effort to convict men of sin in general.

And this presentation of the ideal life Christianity surely enables us to make. Of all religions, none is so favourably placed. The ideal person is at the head of this religion. And I think the main idea of a Christian man in the New Testament is a man whose life is functioning through love in righteousness, and attaining peace thereby. If the modern man does not want that kind of life so much the worse for the modern man.

So, I would say that by Christian experience I mean the experience of the working in us of the same Spirit that wrought in Jesus, for personal character and for social duty. Take all from Christian history that helps you into the possession of that Spirit—leave the rest. When we live by the power of that Spirit, building up personal character and collective life as that Spirit would have us build, we shall have the kind of Christian experience that the world needs. In other words, Christian experience is the way in which the whole of life is experienced by a real Christian.

It is only so far as we are Christians that our experience of life is Christian Our aim, therefore, is so to grow in our Christian possession as to be able to Christianize the whole of our experience of life. Paul came to interpret all his relations in the light of his new relation to Christ. His interactions with men became Christian, and therefore yielded Christian experience. " If any man is in Christ he is a new creature," and because he is a new creature, the world is a new world—old things are passed away, and all things are become new ; they are the old things, but they appear in a new character, they yield a new experience. Enemies may remain enemies so far as their attitude is concerned, but to the new creature they will appear as men to be pitied, prayed for, loved, and saved, and not to be punished. Evil is still evil, but instead of rousing its like in the heart of the new creature it rouses its opposite, and evil is to be overcome by good. So the experience of evil becomes a Christian experience to the real Christian. What we need is to launch the human spirit on the great adventure to which Christ invites us all, the adventure of taking the world as the creation of a Father, and life as an opportunity of realizing divine good, and establishing human brotherhood. Christianity bids us venture all on that faith, and dare to live in the world as men believing it. If we do, our experience of the world will be a Christian experience, and we shall help to Christianize the world.

III

By Mr. Harold B. Shepheard, M.A.

The intention of this paper is to give some slight account of the traditional Christian experience, in a modern setting: then to suggest that faith in our Lord and in Christian doctrine accompanies, and grows out of, that experience: and, lastly, to express the belief that it is valid and authoritative to-day.

1. What, then, is the traditional Christian experience?

Is it not the experience of God's dealings with the soul, of how the soul is turned to Him, and enters into His illumination and love? and that Christ is the Way? Though it varies in character according to men's differing temperaments, it is always the experience of the same thing, of God's dealing with the soul; sometimes, indeed, only begun, sometimes cut short, and never ended here.

(*a*) It begins with God's contact with the soul. Perhaps some particular soul did not believe much in God, was not interested in Him. God was just an idea. The soul was occupied with the world; with guilty things, perhaps; or with business and home and pleasure; it had no time to become aware of God. We do not find God unless we seek for Him; or unless He forces Himself on us.

Then, one day, God did force Himself upon the soul. It did not know what had happened. But it was disturbed, uneasy. It lost interest in life. God was drawing it, like a magnet, away from the world. That was Tolstoi's case; he became suddenly, inexplicably and unbearably, miserable: even to thoughts of suicide. And Bunyan—God's approach made him afraid: the holiness of God overshadowed him: he would start up out of sleep, sweating with fear, a voice crying in his ears: "Fly from the wrath to come": he came under the conviction of sin and judgment. Or, like Francis Thompson, the soul hears behind it the inexorable pursuit of God's Love.

God comes near to the soul and troubles it: that is the beginning of the religious experience. I believe that at some time every man has that experience. But there are those who never go further. They do not find the Way. The world is full of dissatisfied people whom God has troubled. But they do not know what it is that has taken away their zest in life—is it because we do not tell them the truth confidently, as our fathers did? So they become cynical; or go back to the sty, to forget. They do not understand what ails them. Or perhaps they understand but will not yield.

(*b*) Tolstoi and Bunyan asked help of others. They met Evangelist, or read the Gospels eagerly. They understood that it was God Who was dealing with them; that their misery was the conflict of their wills with an almighty Love; that they were His prodigal sons, His rebellious subjects. They heard of His mercy shown on the Cross. They broke down there, and surrendered to Him, and the burden of their guilt was swept away when they flung themselves into the tide of His will. They became at one with Him, and at peace. I do not think that it is at all convincing to explain away such conversions by saying that they are pathological. Disease does not turn a sinner into a saint.

Not everyone passes through that violent crisis. There are happy natures which grow, seed and branch and flower, in the sunlight always. Others are led to God in childhood, putting their hand in His and starting

on the way with Him, Father and child. But, sometimes, just because they learned as little children do, by rote, they do not understand enough do not grow up to God, and lose touch with Him.

(*c*) But however the soul came to a first knowledge of God, that is only the gate into the Way. The rest of Christian experience is its far greater part. Some would stay always at the Cross and speak of nothing else; they are unwilling to learn what more God has for them. Others would remain always little children. They would be cared for always; and are reluctant to grow up to the stature of the sons of God.

But there is a going on and a growing up. It means, so the saints said, learning to live always nearer to God. That is hard. He is the Eternal Light. It means coming out a little into the Light, venturing further into it; becoming, therefore, more conscious of what He is, and of what the soul is. The sense of sin does not end at the Cross. Do we resent the confession that we are miserable sinners? The saints did not. Because they lived in a brighter light they were the more conscious of their own stains. For there are instincts in the soul which will not bear the light. Strange things it finds in itself; that escape in dreams, or in idle thoughts, or hasty words—vanities, lusts, deceitfulness, fears, unreasoning angers, conventional thoughts. They are like animals—wolves, goats, foxes, sheep—so Jesus described the men who were subject to them. They seem inborn, instinctive, inherited; original sins. It is useless to crush them down; they are there beneath the threshold. It is worse than useless to expel them from us, and leave the house swept and garnished for seven devils worse than the first. But, if the soul brings them out into the light, recognising their ugliness and that they are its own, then there is hope for them. They are the debased images of noble creatures, like Circe's swine. They have been fed on the poisonous food of self-interest. They can become new creatures, the soul's noblest qualities, when they are fed on love. By the grace of God the old instincts are transformed; even the thistle begins to bring forth figs and the thorn grapes.

The new life is not only an inward attitude and relation to God, but to live even a little nearer to him is to come to see a little as He does; to see life as it is, not conventionally. To love a little as He does is to become obedient to a new law; to be rebellious, therefore, against the world's ways; to be troubled about the Christian's relations with other men. Loving one's neighbour as oneself may even change a man's politics. The soul begins to realize what it would mean if the daily prayer were answered and God's will were done here as in heaven—the utter revolution in human values; and that it must itself become a channel of His love and a light not hidden. It must give out what it has received; and the more it gives the more it receives, like the running cistern whose waters, because they flow out, are always renewed from above, and become cleaner, sweeter and livelier.

The later Christian experience may be likened to a journey, or to a growing into illumination; a process, as our fathers said, of sanctification. But, whatever metaphor we use, it is in fact still God's dealing with the soul. It is His nearness which makes the soul conscious of its own poverty. It is His illumination which throws into stark relief the contrast between the world and the kingdom of heaven: it is His nature entering into the soul which makes it a new creature. The Christian experience from its beginning to its end is a commerce between God and the soul.

Some will say that they have had no such conscious experience; and are not aware of any illumination, nor even sure that they know what is meant by entering into the Love of God. It seems imaginative, unreal. They do not explain their experience so.

May be not: but the old faith would answer by showing them their own selves and works. Though they do not know it, it has happened to them. Their keen conscience, what is it but God's illumination? and their ideals and works and happiness, where else did they find them? They have been travelling along the way. They have become new creatures. They have got more life. They have light. Who but God is the source from which they received it? Who can have brought them so far, except God? There is no difference between them and those who know what it is that they have passed through except a conscious reflection upon the same experience. Can we not say to them: "Know ye not that Christ is in you?", or, in our Lord's words: "Art thou a master in Israel and knowest not these things?"

2. The Christian experience is God's dealing with the soul. *But Christ is the Way.*

Observe now, how faith in our Lord as a Divine Person accompanies and grows out of that experience.

(*a*) When the soul looks back on its history it sees that, as it entered into a larger life, at every stage Christ was there. He was the Door. It was He who was the gate into the Way. His good news, and His Cross, bring men in. But not only at the beginning before the Cross nor only if in childhood it learned from Him to call God its Father in Heaven, but through all the soul's progress it was He who led. If ever it seemed to itself to discover new truth, Jesus said it long ago. That is, the light which illumines the soul, more and more as it lives nearer to God, its new ideals and conscience and wisdom, is the same light which was in Jesus. The love which the soul receives from God, was Jesus's life. Things which the soul thought strange and precious and difficult, marvels of its own, were familiar simplicities to Him. If it had begun to be aware of another realm of life—of truth and beauty and love—into which it was entering, a reality and a very precious discovery, the first words which Jesus said were about that very thing—"the kingdom of heaven at hand, among you, in you": "the pearl of great price": the "treasure hid in a field," for which a man would sell all that he had. When it discovered, all with such difficulty and searching, a practical outcome of its knowledge of God's love, in politics, citizenship and business, Jesus said it all in one short phrase: "Thou shalt love thy neighbour as thyself." It is more provident to lay up character rather than wealth; happier to be friendly than proud; wiser to come to an agreement with an adversary than to go to law with him; gentleness succeeds; mercy obtains mercy; only the clean heart can see divine things; the peril of censoriousness and self-satisfaction and spiritual vanity—some of these things the soul learns, how slowly, through a lifetime of experience. But Jesus said them all long ago. With every step which it takes it is some word of His, or example of His life, which the soul finds ready. It learns now, not to wait to find Christ there, but to accept Him as the Way. He knew: He said it all before. He has more to tell when the soul can bear it.

If we had an unknown friend whom we had never seen, but of whom others had told us; and if at some great crisis in our lives they had brought us a message from him which had shown us the way out of our distress; and if at other times, in need, we had remembered his help and asked for and received it again; if, coming to follow his lead always, we had made a success of our lives and grown wise: then we should have no doubt of him, though we had never seen him. We should believe that we were in touch with a real person who understands life, wise and sympathetic, though those who brought us his messages were not trained or learned: they may make

mistakes ; even cause him to say things which he could not have said, as the translate them : but we should have no doubt of him, and of what he was.

One need not interpret. As the soul lives on what the gospel tells Jesus, more and more it becomes conscious that behind the book and i imperfect record is a Person. And one not of this world. He said all tha the world thinks false and it proves to be the truth and the way to lif Here was Someone Who knew the answer to the riddle of life which no on had ever found ; that behind all things there is a Ground, a Tide, a Ligh a Fate, which is an almighty Love ; which is also the cause of our evil because we fight against it. *Our Father in Heaven*—how simply He said it because He saw it so plainly, while we struggle with words. He revealed to us our estrangement from that Love, and the way back. Here is Someone Who was at one with that Love, Who was nothing else. Then, if that Lov is God, He too was divine. Christian experience discerns in Jesus a divine Person Who was one with God.

3. So, again, *it is Christian experience which has given us the great doctrines of the faith.* All the syllogisms of St. Thomas do not produce faith in them, nor any ingenuity of modern interpretation. Only experience can do that. On the way, after the first throwing of itself on the unknown God, the soul encounters the facts of which doctrine is the interpretation. The great doctrines of the faith are the landmarks of religious experience.

The Christian believes in the existence of God, because a holiness and a love and an illumination have dealt with him, and he has no other name for their source but God. He can believe in original sin, because he knows, if he knows anything, that there is in him an old, instinctive, inherited will which is at war with Love. It may seem incredible to some, but he can believe in the Fall ; not because it is history—how amazed the writer of the third chapter of *Genesis* would be to know that we ever thought that—but because we are so far from eternal life ; so little spirit ; so much involved with dying things ; and so much at home when we rise beyond them. We got into difficulties in our discussion of suffering and evil. Someone said that it was a modern problem. Yes : I think that the old faith had little difficulty about it. It believed that we, and the world, even of nature, have been alienated from God. Is it surprising, then, that we suffer, and that there is cruelty and evil here, while God's love has not yet finally re-possessed itself of man and of the world ? You may remember that great passage in Cardinal Newman's *Apologia*, where, after describing with an extraordinary eloquence the condition of men and of the world, he asks who can doubt, contemplating this, that the world has been cast out from God. May I venture to say that we shall not find light on this problem by minimizing evil and suffering, but by facing the fact of its positive enmity to God and by going back, in some form, to the doctrine which the Church has believed since the beginning and which we moderns have ventured to disbelieve ? What has hitherto been believed always and everywhere, and by all Christians, is not lightly to be set aside.

The Christian believes in the redemption of the world because he sees that the Love of God has been at work from the beginning reconciling man to man, and man to nature, and all to Himself. He believes in the Atonement, because he himself has been made at one with God and experienced that change through Christ before the Cross, where Love died for man. He believes in Justification by Faith, because it is his faith—belief, trust, experiment in spiritual things—which has put him right with God.

We may state these beliefs in different terms. But they are not dependent on any form of words. The Church has believed them through the ages

ecause they expressed its experience. It must perhaps be always trying find better words. But experience must always go beyond the possi-lity of perfect expression.

4. *The Christian experience here described, though traditional and d, is valid and authoritative to-day.* Christians can still recognize in it eir own story. They can appreciate what apostles, saints, evangelists, id mystics passed through. Is there any true distinction between the ligious experience of to-day and of other days? We may use different ords, but the experience is the same: the unhappiness of the soul without od, the turning to Him, the illumination of the conscience, the new love—, as they said, conviction of sin, conversion, sanctification, the fruits of the pirit. Christian experience is always God's dealing with the soul. God always the same: the human soul is the same, no more satisfiable now an ever until it finds Him. Christ is the same: He has always been the ay. Even though the Church or the priest, or the infallible book, have ood between, the Church and priest and book presented Him. Then has e modern setting and new knowledge changed man's nature and needs, made a new gospel necessary?

Outside the churches is it explanation or apology as to the historicity of e gospels, or the lack of science in the Old Testament, or as to miracles, dogma, that men want? The man outside the churches is not a scholar or a historian nor a dogmatist. He is, unhappily, very indifferent to these ings. But he is, as men have been at all times, often without purpose life, or passion-ridden, trying to feed his soul on husks: and always for e same reason, that he does not recognize God as his fate. His cure, then, still where it has always been, in a gospel which reveals God to him through sus Christ.

Within the churches some of us are more concerned with modern doubts d discoveries. But here again, is there not a danger of an over-emphasis these things? They matter certainly; but they are not the first and mediate concern of faith. They are of the mind: and the mind is not the gan of faith. Even though the facts of our Lord's life were all demon-ated, photographed, broadcast, or even if we met Him face to face and ed with Him, we should not believe unless our soul were satisfied Him. Faith begins in the experience of the soul, and grows with it. t a man find God, and he will believe in Him. Let him pursue e Way, striving after illumination and the love of God, and his faith will always increasing; not because he becomes a scholar or historian—o, how few could be saved—but because his experience brings him where is able to discern the divinity of the Person behind the book, and the at doctrines of the faith as the landmarks of his own progress.

The Christian can wait in patience and quietness of mind on the results istorical and critical research: neither hurrying to premature conclusions, hardening the mind against what is proved. He may have to wait, m told, for a generation. But he can wait until the scholars have come their sure conclusions, in confidence. There is nothing to fear from owledge. God is the last reality, and every avenue along which we search st lead to Him.

And how little will the things which agitate some seem to matter in the t of the Christian's experience of a new life. The physical facts of our d's birth—belief in His divinity does not depend on them, whether y are legend or truth. The Christian believes in His divinity because he erns His unity with God, not because He was born thus or thus. And uld we be really concerned if, as was once imagined, His body were found in a tomb? He Himself is spirit; why be troubled if His physical

garment were found laid away? Or if some of the recorded miracles se unacceptable: like the miracles of healing, they may become with furt knowledge very credible. Neither do we believe because of the wo which He did nineteen hundred years ago in Palestine, but because of t miracles which He has wrought ever since upon numberless souls. Or those who reported His words misunderstood Him—the enlightened s may come to discern the truth. Or if St. Paul's theology is uncongen to us, his theology, or St. John's or any man's, is his personal transcriptio the later explanation, of his experience of Christ. It can never be qu the same in any two men.

God is always the same. The human soul is the same. Christ unchanged. The landmarks are always there. It may be necessary redescribe them. But no new description will give men faith. We mu hold fast to the realities; God, the soul and Christ. We shall not catc nor keep, men by any other means than by persuading them to enter upo the Christian experience.

IV[1]

By The Rev. Arthur Pringle.

Imagine an ordinary man in the street hearing of our Conference. As soo as he learned that it was to be a Conference on Christian Experience h would probably go away thinking that it had nothing to do with him. W are in danger of a kind of Calvinism, of talking about Christian experien as though it were for an elect few and without any practical significance f the great majority. Too often we convey the suggestion that if a man h not what we call religious experience, he is not in touch with God. I cann accept any such idea. Clutton-Brock used to say that if we watch the fac of any ordinary congregation when the word God is mentioned we see that th " reaction " is boredom. It is a remarkable fact. In so far as this is true is because our general way of talking of religious experience is such as suggest that the great majority of people are outside its range. I cannot ma any hard-and-fast distinction between religious experience and Christi experience. It is dangerous to insist upon it too rigidly in the way tha several in this Conference have suggested.

In this connexion we ought to lay great stress on Christ's own experienc Unless we do, what proper meaning can the phrase " Christian experience have for ourselves? There was, of course, His unique consciousness God and an intense communion with Him. But that was far from bein invariable or persistent: it was only a part of the whole as recorded by th Gospels. He groaned in spirit; He wept; He knew human worry an irritation, as when He came direct from the glory of the Transfiguration t one of the most repulsive aspects of human suffering. He was not witho moments of irritation, as the story of the fig tree seems to suggest. There was Gethsemane; was there much consciousness of God there? And in the utte darkness of the Cross? I am aiming at bringing that man who does no recognize Christian experience to see Christ, so that I can say to him, " You often weep; you often feel forsaken of God, bothered and tempted. That, too, was sometimes Christ's experience. That is not irreligious; it positively means you are sharing the experience of Christ."

This is amplified by the general teaching of the New Testament. There you have at least three varieties of religious experience: (1) the mystical,

[1] Notes of an Address.

(2) the practical and pedestrian, (3) and you have Jesus telling us of the unconsciously Christian people who do not know they have any religious experience or relation to Christ, who will be surprised at the last to know that all the time, because of their service to humanity, they have been in touch with Him.

I fall back gladly on these varieties of Christian experience which compel us to widen our whole conception of the subject.

Conclusions. (1) Between these different ranges of Christian experience there should be mutual aspiration and overlapping. Harm has been done, especially to young people, by giving the impression that there is only one authentic Christian experience. This leads to a narrow artificiality that destroys the versatility and naturalness which true religion should encourage. The last thing we ought to attempt is to crush religious experience into one mould. Matthew Arnold said, " I would not burn a man who preferred Eliza Cook to Milton, nevertheless Milton is greater than Eliza Cook." So I would not burn a " practical " man who is unimaginatively suspicious of the mystical and the spiritual ; nevertheless the spiritual and the mystical remain for him and all of us to aspire to. When we meet a man who has caught fire from Heaven and seen the great vision, at least let us touch his garment and share what can be shared.

There is no exclusive aristocracy in regard to Christian experience. We all have it *in posse* to some extent. Recall Evelyn Underhill's encouraging reminder : " The spiritual life is not an aristocratic life. An unconditional surrender to the Divine Will, a little silence and leisure, and a great deal of faithfulness and kindness and courage : all this is in the reach of anyone who will pay the price."

The treasure has not always come quickly or easily, even to the supreme people. It is a fact of great significance that a considerable part of Dr. Dale's great career was behind him when he confessed he had up to that time been destitute of that consciousness of the living Christ which afterwards became his constant theme.

Yet if the non-spiritually gifted should aspire to what they lack, it is no less true that those so spiritually gifted should aspire to the practical and unconscious realms of Christian experience. It is a disconcerting paradox of Christian history that some of the most spiritually-minded people have been morally slack and weak, which is a sharp reminder of the peril of unused emotions. Religious fervour is a dangerous thing unless it be translated into everyday helpfulness. The spiritually-minded should say : " Let me share your practical outlook by which my spiritual life will find its wholesome expression in service."

A word on Church membership. Throughout my ministry at Purley I have simply put this test to our members, with the full concurrence of those responsible for the carrying-on of the Church. " Do you accept Christ as your Lord and Master, and do you sincerely desire to follow Him ? " You must have a condition of membership that does not exclude the common pedestrian members, who, whatever they may or may not feel or believe, are genuinely desirous of doing the will of God. We must beware of landing ourselves in the dilemma of excluding those who Jesus expressly declared will be accepted.

I think we have depreciated ourselves too much. " By their fruits ye shall know them " is the test given by the highest authority. If you take our churches one by one and take the Christians other generations produced, did they produce more authentic Christians, with more practical concern for their fellows and a truer interest in the social and industrial welfare of their time ?

Finally, why should we feel any regret that this Conference has not brough out a clear common statement of belief? Some have spoken as if they woul go back lamenting the failure to agree on any consensus or authority. Did w really expect to? Do we even want to? Surely we did not come her because we were in a panic about the Christian faith, or because w had no positive and inspiring gospel to preach. We did not want t proclaim to people, "The Oxford Conference has met and agreed on this or that." We may well be content with the light and stimulu we have gained in frank fellowship and discussion. Give us the choic between a heaven of finality, a goal of truth beyond which there is n travelling or venturing, and a continued search after truth, with constan new discovery, and surely we would choose the latter. "It is better to trave hopefully than to arrive." We do not want the Spirit to say "This is th end." No room of finality, however secure and comfortable, could fully satisfy us. Rather, let door after door be opened; and let there be no end to the journey, so long as He and we are together. For, all the while, there is the bracing assurance that we should not be seeking Him if we had not already found Him.